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Chances of Success of the NRA

IT is now fairly possible to speculate on the progress of the NRA and its chances of success. If General Johnson had the time to spend a minute or two to reflect on what he has done and where it is going to end, what would he be likely to conclude?

In the first place, he would certainly agree that everything this Review has so often said about the greed and ignorance of the large employers and their blindness to their own best interests is true. With almost no exceptions every code that has been presented to him has been conceived in the cunning design of defeating the clear intent of the Recovery Act by whittling down the provisions of Section 7 concerning collective bargaining and the freedom of labor organization, in qualifications that have ranged from outright defiance to insidious "chiseling," to use his own word. Fortunately, he and his associates quickly learned to detect these subterfuges and most of the codes are satisfactory enough in their final form, though the provision in the automobile code for hiring and firing on "merit and efficiency" alone will, if adopted elsewhere, nullify much of the good already contemplated. "Merit" might so easily be interpreted as "going along with the employer" and "efficiency" may conceivably be changed some day to mean "belonging to no union." So much for the labor side of the matter, which has been sufficiently aired here.

On the larger side, the big question of whether the NRA will "work," a question which is apparently in everybody's mind, it is just barely possible that actions already taken before the codes began to operate may prove to be the deciding factor. It is no secret that when they saw it coming many employers set their shops feverishly to work again on the old low wages and cheap

prices for raw materials, so that they would have a large amount on hand of goods produced at the lowest costs and to be sold in a rising market. The same old greed and the same old stupidity! The purchasing power of the public is not large enough yet to absorb these products, as is clear, and these employers have deliberately run the risk of creating a new glut of goods to starve us to death much more effectively than before 1929. If NRA fails, it will be because of this blind shortsightedness to their own interests that these same giants of industry have always shown before.

Hence it is that General Johnson must know that when he has finished his colossal task of compelling employers to introduce systems of wages in accord with the economic law that consumption is the correlative of production, he will have done only half his job. There are two ways of ruining a country, and the employers are expert at both of them. You can pay such low wages and salaries generally that the people will not have enough money to buy what your new machines can turn out so fast, or even with rising salaries and wages you can run your machines in such uncontrolled production that purchasing power, even though growing, cannot keep up with it. In either way, if you are a giant of industry, you can ruin yourself and everybody along with you. You can hasten the catastrophe if you pyramid speculative and fictitious values on top of what you have and delude people into calling it wealth and prosperity. These three facts we all know now.

This third road to ruin has already been partly choked up by the Securities Act and the Glass-Steagall Act, but even they will have to be filled out, as they are already being got around. The new codes of fair practice in payments of wages are designed to increase the ability of the people to buy what is being produced, and they will

succeed in doing just that, if—and it is the biggest “if”—production does not go off so madly that no wages and no salaries can keep up with them.

General Johnson has probably not had time to reflect on this side of the problem, but if he has he will see that the biggest bridge remains to be crossed. Greed is essentially this: it seeks a big profit this week or this month, even though six months from now there will be no profit at all. So each rugged individual rushes his goods as fast as he can into the market until the buyers are overwhelmed with them. The special session of Congress did not repeal the old law of supply and demand. Yet new machinery since 1929 can probably turn out goods fifty-per-cent faster than before. General Johnson's biggest job will be to curb greed and plan production.

A Code for Teachers

THE executive council of the American Federation of Teachers has submitted a code to Administrator Johnson. It is high time that this action was taken. School appropriations have been reduced in most of the States, and after the respective portions have been set aside for contractors, book publishers, politicians, and grafters, not much will be left for the teachers.

The code provides a maximum week of twenty-five hours, or five working hours per day. Attention is drawn to the fact, unknown to most of the laity, that many more hours of work in addition are required for preparation, and for dealing with the problems which arise from contact with the pupils. Salaries should be commensurate with the value of the teacher's work to the community, and he should be assured of reasonable tenure of office. If the local communities are unable to pay a living wage, an equalization fund should be established by the Federal Government. No teacher should be discharged without due process of law, including, if demanded, a trial by jury.

In view of the fact that the Recovery Act does not extend to members of a profession, it is not probable that Mr. Johnson will give much attention to this code. Nor can the teachers urge it with much force, since they are unorganized. The American Federation of Teachers is commonly regarded as an association whose principles are, if not exactly “red,” at least inclining to pink. The National Educational Association, on the other hand, is a stodgy group of conservative old ladies and gentlemen, completely controlled by astute politicians whose chief interests are personal interests.

Between these two groups, the rank and file of teachers in the public schools are left out in the cold. They sit at the foot of the table, and when the pie is out, they take what is left. As a rule, nothing is left except a few crumbs, and a smudge on the plate where the huckleberry juice has oozed through a crevice in the crust.

Teachers can never be assured of a salary equivalent to a living wage, or of a reasonable tenure of office until they organize. Whether a strictly professional organization would be strong enough to protect their status is somewhat

doubtful. Politicians do not fear such organizations, and it is with them, ultimately, that the decision of all public-school problems rests. But politicians generally fear a labor union. If teachers could form free unions affiliated with the American Federation of Labor, they would probably be able to enforce their right to collective bargaining. A teacher, no less than a ditch digger, is entitled to a living wage.

Teachers have been largely content to take part of their wages in “dignity.” But dignity pays no bills, and bills become heavier as the cost of living rises. It is regrettable that the hundreds of teachers' associations now in existence have served the profession so poorly, and that they mean so little to the general public. Until the teachers can form an association not controlled by politicians, they will continue to sit at the foot of the table, pieless.

Nine to One

IF you are so minded, you may commit a major crime in Cincinnati, and the odds are nine to one that no kind of punishment will be inflicted. This statement does not come from a municipal rival, green with envy of the old Queen City of West, but from the quarterly report of the Cincinnati Regional Crime Commission. It will astonish those of us who have always connected Cincinnati with a poem by Longfellow, hills and vineyards, a beautiful river, and a law-abiding population. The truth appears to be that although there is not a large amount of crime in the city, what there is of it is fairly safe.

According to the report, in forty-two per cent of all criminal cases the criminal manages to elude the police, and of those arrested nearly forty per cent escape indictment. On the whole this record, while bad enough, is better than that of most cities of approximate size. The report does not assign any reason why so many criminals evade capture, and if captured beat down the penalties of the law. The Commission finds no fault with the police, although the figures do not indicate a high degree of professional efficiency. Probably unsound court methods here, as in other cities, build up a strong wall of defense for the criminal.

One of the worst of these official shortcomings is the facility with which continuances are granted. The longer a trial can be deferred, the slighter, generally speaking, the chance of conviction. Witnesses who move into other States refuse to return, and except in Federal cases, they cannot be compelled to return. Some witnesses die, and with others the memory becomes somewhat hazy, so that under cross-examination they break down, and their testimony is worthless. When one continuance follows another, wealthy criminals can arrange, and have actually arranged, to buy, intimidate, or kill the important witnesses. One of the first reforms instituted by the Chicago courts, when the “drive against crime” began a few weeks ago, was to insist upon immediate trials, and to grant no continuances except for grave reasons, attested by trust-worthy evidence.

Most witnesses in criminal cases look back upon their

experiences as harrowing. At great inconvenience, and often at peril of losing their jobs, they go to the court room, wait a few hours, generally in most unpleasant surroundings, and are then informed by the clerk that a continuance has been granted. After three or four instances of this kind, they are ready to give up, even when they are the chief complainants. A speedy trial is one of the guarantees of the Federal and of most of the State Constitutions, but, as a rule, what the criminal demands and fights for is a long-deferred trial. Perhaps we ought to change these Constitutional clauses, and guarantee to the public the speedy trial of all accused of crime. But until the amendment can be made, legislation limiting the causes for which a continuance may be granted would be found a most useful weapon in the warfare against crime.

The Bank Scandals

THE grand-jury bank hearings in Detroit emphasized the scandalous conditions which have been permitted to exist in many national banks. These conditions have been no secret, and there is good authority for saying that they were known, and tolerated, by the national bank examiners. Speaking for Detroit, Senator Couzens, of Michigan, said at the hearings that in no city in the world had there been "such an array of pyramiding of corporations, and the fixing of fictitious values and earnings." The crash which followed has brought abject destitution to thousands of families, and has seriously interfered with the work of schools, colleges, and charitable institutions whose administrators had entrusted their funds and investments to buccaneering bankers.

On another page of this issue, Professor Joseph O'Leary, of the Catholic University, cites figures to show that in the period 1930-1932, more than 5,000 banks with aggregate deposits of \$3,271,851,000, were closed. This is a record never before even approached in all our long and scandalous history of banking. In the five-year period preceding 1930, many American bankers seemed to throw aside all the ordinary rules of prudence, and many more scuttled the canons of common honesty. The tremendous crash which began in 1930, and from which we are still suffering, was thus made inevitable. The cause of our present poverty is perfectly clear, but many are asking how this buccaneering could possibly have grown up in institutions subject to regular Federal inspection and, theoretically at least, to a large measure of Federal control.

The answer is supplied by Senator Glass, of Virginia. Speaking in the Senate last May, Senator Glass declared that for more than ten years there had been no real enforcement of the national banking laws by the Government.

The Controller of the Currency admits that if he enforced the law, he would have closed half the national banks of the country. He means that the Controller's office has not done its duty, and has allowed banks to engage in irregular and illicit practices. It has endangered the whole banking community and paralyzed the whole business community.

Senator Couzens illustrated this statement of the former Secretary of the Treasury by referring to the wrecking

of one of Detroit's largest banks. This institution had loaned more than \$6,000,000 to its directors, in violation of the law, about \$2,600,000 to individuals whose notes were endorsed by directors, and \$11,400,000 to corporations in which the bank's directors had a financial interest. Some of these transactions were carried through under a show of law, but everyone of them was either an evasion of the law, or a plain violation, or an act contrary to sound banking usages.

The most shocking example of incompetence and dishonesty may be found in Detroit, but other cities can cite instances not far below it. Institutions, particularly in the South, which for nearly a century had been thought examples of conservative and honest banking, have been closed, with the loss of millions to depositors and investors. Banks operating through affiliates have forced upon the public unsound foreign securities which guaranteed billions for themselves, and ruin for their customers. What were the Government's inspectors doing during the years of Coolidge and Hoover Administrations?

Federal legislation has been enacted to make these scandals impossible in the future. This legislation ought to have beneficial results, but it will certainly fail unless the Federal Government supplies honest and intelligent inspection of banking corporations, and enforces the law impartially when violations are discovered.

"Shocked"

SOME days ago, the Public Service Commission, of New York, ordered a cut of six per cent in the cost of electricity. Inevitably, the corporation rebelled, and its president states that he will appeal to the courts. Since the Government wishes wages to be raised, he protests that rates should not be reduced. The Commission is attacking the Government, and in face of that terrible fact he is "shocked." For all his experience with companies purveying electricity, Mr. Cortelyou shocks easily.

The public was also shocked by some of the disclosures at the public hearings. For instance: during the years of the depression, the companies have added \$13,350,000 to their surplus. None of this can be used to give a better rate to the consumer, or better wages to the employee. The companies have also maintained the usual large dividends, and continue to pay their higher officials salaries that must fill the Government's income-tax experts with new hope.

It must be admitted that the chairman of the Commission advanced a theory that will cause every true capitalist to denounce him as an anarchist. Dr. Maltbie admitted that under the law the companies are entitled to "a reasonable return." But he also thinks that the large earnings in prosperous years should be set aside as a reservoir on which the company can draw to offset the losses, if any, of lean years. Hence it is not a matter for wonder that Mr. Cortelyou was "shocked." The marvel is that he still breathes.

We can also think of other uses to which surpluses can be put. They can stabilize the industry, and so prevent periods of unemployment. They can equalize wages, so

that if the president must get \$50,000 per year, the stoker can get enough to keep him alive. In the case of a public-utility company, they can be wisely applied for the benefit of the consumer.

It is not clear why in this country the public-utility company is made, as a rule, the object of the State's benevolence. Any company that can pile up a surplus of \$13,500,000 during the worst years of the world's worst depression, needs no sympathy. What it needs is drastic regulation.

Note and Comment

Diving to Fame

ONE of Great Britain's most gifted portrait painters, Augustus John, is said to have come by his genius in an extraordinary manner. The story runs that the youthful Augustus, midway in his art course, which he had essayed with method but not distinction, happened to interrupt his studies for a holiday swim at Tenby, his native place. Coming up for air after a high dive he discovered that he had struck his head on a rock with very happy results. The impact was all that was required to ignite the "divine spark." With such an original introduction to the higher reaches of his subject it is not surprising that Augustus John has held himself aloof from most organized art movements or institutions. Boldness and freedom characterize his every stroke on canvas. Consequently, he will be at home in his new appointment as trustee of the celebrated Tate Gallery in London. Without ignoring the classic tradition, the Tate institute, unlike the great National Gallery facing Trafalgar Square, specializes in modern paintings in the modern manner. It houses the best known of Augustus John's masterpieces, "The Doll's House." An index to the religious spirit of the artist and his family may be gained from the fact that his son is a Jesuit studying at Oxford.

Keeping the Faith Alive

THE Catholics of the State of Jalisco, in Mexico, are determined to keep the Faith alive in their own land. Without priests; deprived of the Sacraments, and bereft of Catholic schools, the cause would seem hopeless. But Mexican Catholics are not easily discouraged by the world, the flesh, or the devil. The parents of Jalisco children have formed a society, part of Mexico's Catholic Action, entitled the "Union of Fathers of Families." They bind themselves to stand guard lest anything be taught or occur in the schools, which will injure the Catholic Faith or the morals of their children. They will examine their children, and take what steps are possible to put an end to such abuses when they occur, or at least to counteract them vigorously at home. Moreover, they pledge themselves to see that their children attend instructions in Christian doctrine "at least twice a week"; to make sure that the children "really attend," to prepare themselves, as parents, to be able to teach their own children Chris-

tian doctrine, and, in point of fact actually to give their own children such instruction at least once a week. But the society is not content with resolutions. Its members are provided also with a printed examination of conscience on each of the above points, with detailed questions, such as: "Have I looked after the Faith and *good habits* of my children or wards in my own house? Have I observed them in the street? Have I observed them in the school? Their friendships?" etc. "What am I actually doing to make myself fit to teach my own children?" with earnest acts of contrition, and firm resolutions of amendment. Noteworthy is the complete condemnation of the movies for Mexican children: as "corrupted and corrupting." In other words, it is a life and death battle for the faith of the future generation. They are facing relentless foes of faith and morals, and only those men who are relentless with themselves can meet the enemy: no small admission in a field where fathers have been all too ready to leave these sacred duties completely to the mothers of the children. In this country we face no such open foes. But are our dangers less real: the need of spiritually arming our parent-educators less urgent?

Nationalism Under Fire

UNDER the heading "Nationalism, Bane of Nations and Peoples," the Central Bureau of the Central Verein publishes an attack on exaggerated nationalism contained in the sermon recently preached in the Cathedral of Meath, Ireland, by the Archbishop of St. Louis, Most Rev. John J. Glennon. "To Ireland," he declared, "as to all nations that have suddenly achieved their freedom, there comes an exuberant spirit of nationalism. Quickly that spirit may become perfervid, unreasoning, tyrannical. . . . It is today the chiefest impediment to world peace. Now patriotism is a virtue, but the glamour of nationalism soon destroys the sanity of patriotism." The same note is sounded in the statement just issued by the Catholic Association for International Peace through its Europe Committee, of which the Rev. Joseph F. Thorning, S.J., is chairman. "The issue," the statement reads, "is not merely one of planned economic nationalism vs. planned economic internationalism. There is a third eventuality, whose terrible potentialities are just being sounded. It is that of planned economic warfare, in which tariffs, quotas and embargoes would be forgotten in the scramble for the short-term advantages afforded by a constantly devaluated currency." How the standards of life and work would deteriorate in this conflict of paper currencies is understood by every student of social history. One reason the United States can congratulate itself on the retention of the Hon. Cordell Hull as Secretary of State is precisely because he, in spite of the setbacks and disappointment at London, is still convinced that an adequate, permanent solution for our economic plight is to be found in cooperation with the other nations of the world. In the words of the learned editor of the *Month*, extreme nationalism, whether racial, political or economic, sins against the fundamental precepts of Christian doctrine and is justly called a heresy.

Wheat the Teacher

SPEAKING to his Dutchess County friends on August 28, President Roosevelt dwelt upon the "old theme of good neighbors." He was encouraged to do so by his belief that "what is good for my neighbors is good for me, too." If the president meant this talk about "neighbors" as a mere back-slapping gesture, it could go at that, and be forgotten. But he takes the expression seriously, as every Christian is bound to do. The use of "neighbor," in a sense wider than that of literal near-living, comes from Christ Himself, who symbolized by that expression His teachings on human relationships. To call a person "neighbor" whom I have never seen, who is totally unlike myself in outward appearance, in bringing up, in language and nationality, in conditions of life is to emphasize likeness amid unlikeness, nearness in a spiritual sense amid distance by all physical standards. The word, however, goes further: it emphasizes my dependence upon this unlike, distant being for the things that are nearest to me: my food, clothing, life itself; and his dependence upon me as well. And since we are thus mutually dependent, the law of charity alone is practical between us; charity alone is "good for him," and is "good for me, too." Hatred is the ruin of both of us. The difficulty is getting this sense of mutual dependence translated into practical action. A taskmaster may be needed to drive in the lesson. Such a taskmaster is the international wheat surplus; that has forced the most recalcitrant groups in the most recalcitrant nations to recognize their dependence for very existence upon the prosperity of "neighbors" whom they have never seen and have been accustomed to fear as rivals. This sense of economic "neighborhood" has been embodied in the present agreement which, it is rightly said, will be indefinitely far-reaching, according to which each nation is to reduce its restrictions on imports in proportion as the price of wheat rises over sixty-three gold cents a bushel. This is sheer self-preservation. No altruism dictated this measure. But, having taught the stark truth of the need of neighborly practice in self-interest; may it not help to remove some of the obstacles to the practice of neighborliness from higher motives?

Ethics and Law

TESTIFYING before a jammed courtroom in Detroit, United States Senator James Couzens of Michigan related his own "inside story" of events—ranging from the White House to the Dearborn office of Henry Ford—that preceded the Michigan and national bank holidays. The Senator is known as a fearless, independent fighter and he did not mince words in castigating both politicians and bankers. "A lot of things happened in national banks for which no criminal prosecution can be brought," he said. "But if civilization is to exist and rely only on criminal law and not on morals and ethics, we might as well give up." Now this is a truth which the Catholic Bishops and priests in the United States have been preaching *opportune, importune*. It is refreshing to find men in public life stating the problem in honest

terms. Seeking a solution, they might go a step further. Senator Couzens, for example, might investigate what synthesis the sociology courses at the University of Michigan effect between ethics and law. How many public high schools and colleges in this country teach that law is nothing but the crystalization of custom, a system of rules that have grown up from experience and have no sanction but public opinion? Where, apart from the Catholic universities and schools, is there proper emphasis on the fact that positive law derives its force from the natural law and that the natural law is a participation in the Divine law? "Without moral and religious education," the Senator might have added, "we might as well give up the attempt to fix a *nexus* between ethics and law." Or, as Christopher Dawson puts it, "In the modern state the mind of the average citizen is moulded by the government school and the popular press, and these afford no genuine substitute for the more profound spiritual guidance that was provided by the teaching of the old religious traditions."

Do You Remember?

THE Eighteenth Amendment was submitted to the States as a jolly little Christmas gift in December, 1917. Early in the following month the first State ratified it. About one year later it was fused into the Constitution when the thirty-sixth State, Nebraska, approved, with only one lonely hero out of the 129 Jayhawk legislators bellowing a forlorn negative. Of course, liquor, its manufacture, sale, etc., did not become a Federal sin until a year later, that is, on January 16, 1920, but in the meanwhile the States continued to hit the sawdust trail. By February, 1919, forty-five States had expressed their firm purpose of amendment. Sinful New Jersey resisted grace for three more years, until March, 1922, and as all the country knows, incorrigible Connecticut and obdurate Rhode Island never did repent. It is interesting to look at these old facts and figures just now when the news of the Washington State deluge is still fresh in our minds. Of the thirty-six States which joined to make the prohibition constitutional, sixteen have already repealed. Of the ten others, from Missouri to New Jersey, which ratified after Nebraska, six have changed their minds.

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WILFRED PARSONS
Editor-in-Chief
PAUL L. BLAKELY FRANCIS X. TALBOT JOHN LAFARGE
GERARD B. DONNELLY FLORENCE D. SULLIVAN JAMES F. DONOVAN
Associate Editors
FRANCIS P. LEBUFFE, Business Manager

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Mary's Birthday

FRANCIS P. LeBUFFE, S.J.

IN his homily on the Nativity of Our Blessed Lady St. John Damascene wrote: "All ye nations, come hither; come every race and every tongue, every age and every dignity; let us joyfully celebrate the birthday of the world's gladness."

It would be difficult to sum up more pithily the cause of our rejoicing: "the birthday of the world's gladness." From Mary we have Christ, and from Christ "grace for grace" since "of his fulness we all have received." St. Peter Damian put it beautifully:

It is the beginning of salvation, the origin of every feast. For behold! the Mother of the Bridegroom is born. With good reason does the whole world rejoice today; and the Church, beside herself, bids her choirs sing wedding songs.

The fact that the Church celebrates the actual birthday of our Blessed Lady is fraught with deep significance. In the liturgy the "birthday" of a saint means the day of his death—either natural or by way of martyrdom—when his soul first "saw the light of day" eternally in Heaven. There are only two exceptions: Mary's birthday, and the birthday of St. John the Baptist. Why these two? Because Mary and St. John came into this world with sanctifying grace: Mary by reason of her Immaculate Conception; St. John because he was sanctified in his sixth month within his mother's womb, when Mary had gone "into the hill country with haste . . . and saluted Elizabeth."

Mary was sinless, and was the Mother of Christ—these are the reasons for this festival set forth by the Church herself in the words of Sedulius which serve as the Introit of the Mass: "Hail, holy Mother, in thy delivery thou didst bring forth the King who rules heaven and earth for ever and ever."

The day and date of Mary's birth are unknown. As Dom Michael Barrett, O.S.B., notes ("Our Lady in the Liturgy," p. 164):

We know little that is authentic of Mary's human ancestry. The tradition of some twelve centuries has delivered the names of her parents as Joachim and Anne. Apocryphal writings give details relating to Mary's birth which, while they cannot be accepted as altogether credible, nevertheless contain, doubtless, fragments of early and accurate traditions on the subject.

True, we should like to know whether Mary was born at Bethlehem or Sephoris, which some assert, though with little to substantiate either position. It may be, though it is unlikely, that Nazareth saw her birth, as it later witnessed the Annunciation. But Jerusalem, with better right, has long cherished a spot near the pool Probatica, as the place of the home of Joachim and Anne, and built thereon in the fourth century a church which has had many names through the lapsing years.

Is it of the Providence of God that most of the exact details of time and place of the great events clustered about the fact of our Redemption should be veiled in obscurity? Is there here an inner symbolism that God would have us center our attention on the facts themselves? We are so prone to run after accidentals: to burn vigil lights,

to pile up novenas, to hurry away to shrines. All these are good, but all of them can be done and yet leave us far away from God. But if we draw near with all inner reverence to the fires of the great mysteries and facts surrounding our Redemption, we cannot go away from them unchanged.

The details of Mary's birth are uncertain, but what is true, and certain beyond dispute, is that centuries back there was born one who was "Virgin of all virgins blest," whose privilege it was to grant God's request to have her for His mother, and who, by His gift, has become our mother, too.

To us all, our earthly mother's birthday is a day of rejoicing while she is still with us here; and it will always be a day of added prayer when she shall have left us. So, too, our Mother Mary's birthday brings joy to each of her children who really loves her, and as we follow the liturgy of the Church, both Latin and Oriental, we find this joy abounding everywhere. In the Roman Breviary we read five antiphons for the Psalms read in Lauds and both Vespers:

This is the birthday of the glorious Virgin Mary, of the seed of Abraham, born of the tribe of Juda, of the noble race of David. This is the birthday of the holy Virgin Mary, whose glorious life is the light of all the churches.

Sprung from a royal race, Mary is illustrious; with mind and spirit we most devoutly crave the aid of her prayers.

With heart and mind, let us sing glory to Christ on this sacred solemnity of Mary, the exalted Mother of God.

With joy let us celebrate the birthday of blessed Mary that she may intercede for us with our Lord Jesus Christ.

And if we turn to the Greek *Menaea* (which corresponds to the "Proper of the Saints" in the Roman Breviary), we read for September 8 (Guéranger, "The Time After Pentecost," Vol. V, pp. 183-4) these beautiful words:

Let heaven exult, let earth rejoice,
For God's own heaven, His bride, is born on earth.

According to promise,
The barren mother suckles the infant Mary;
And Joachim rejoices at the birth, saying:

To me is born the branch
From which will blossom
The flower, Christ, of the root of David. . . .
Exult, O ye people

The nuptial chamber of the light has come
forth from the womb;

Today is born the Eastern gate,
Which will give entrance to the High Priest
For the salvation of our souls.

That Anne had conceived miraculously after years of barrenness was held by many, and in the Apocryphal "Protevangelium of James" there is a long description of the Angel's message to Joachim and Anne announcing the end of her barrenness. To quote but a fragment of this beautiful—though quite certainly unhistorical—story ("The Apocryphal New Testament," translated by M. R. James, p. 40):

And about the ninth hour she [Anne] went down into the gar-

den to walk there. . . . And looking up to the heaven she espied a nest of sparrows in the laurel tree, and made a lamentation within herself, saying: Woe unto me, who begat me? And what womb brought me forth? . . . Woe unto me, unto what am I likened? I am not likened unto the fowls of the heaven, for even the fowls of the heaven are fruitful before thee, O Lord. Woe unto me, unto what am I likened? I am not likened unto the beasts of the earth, for even the beasts of the earth are fruitful before thee, O Lord. . . .

And behold an angel of the Lord appeared, saying unto her: Anna, Anna, the Lord hath hearkened unto thy prayer, and thou shalt conceive and bear, and thy seed shall be spoken of in the whole world.

That St. Anne was not barren is the contention of many Scripture scholars who hold that Our Blessed Lady had sisters, among them Mary of Cleophas. (One may readily read in the story of Anne's miraculous conception the anxiety of early writers not to have the conception and birth of Mary yield in aught to the conception and birth of others, e.g., Samuel and John the Baptist.)

Whether she was conceived miraculously or not, Mary was sinless, and is the Mother of God, and is our Mother, too. Therefore we are glad with all the artless gladness of children, that Mother is so great and so marvelously gifted by God. Though the delicacy of the Latin rhythm and rhyme be quite lost in translation, the praises of the old Sequence may well be on our lips (Guéranger, op. cit., pp. 194-5):

Come forth, thou maiden sweet,
Grow verdant, thou tender little branch;
For thou wilt bear the noble flower,
Christ both God and man. . . .
Through thee, we earth-born,
And yet, citizens of heaven too,
In wondrous wise
Are set at peace by an honorable treaty.

Peace, that is what Mary ushered into the world, and peace is what the Church tells her children to ask of their Heavenly Mother. As Dom Michael writes (op. cit., pp. 167-8):

It is worthy of note that Our Lady was born during the second period of universal peace which characterized the reign of Augustus, and Our Lord during the third; this fact renders the Collect more strikingly appropriate. It runs as follows: "Grant to Thy servants, we beseech Thee, O Lord, the gift of heavenly grace; that for those to whom the Blessed Virgin's maternity was the beginning of salvation, the festive solemnity of her nativity may grant an increase of peace.

It is the birthday of her who brought forth God; always are we led back to that one prerogative: the Divine Maternity. In the Church of Milan an exquisite preface was sung on the Feast of the Holy Name of Mary (which falls within the octave), from which this significant part must suffice (Guéranger, op. cit., p. 198):

It was not fitting that God's Mother should be other than a virgin, nor that a virgin's Son should be other than God. And as at the Name of Jesus every knee in heaven, on earth, and in hell, bends before Thy Divine Majesty; so, on hearing the name of Mary, the heavens bow down, earth prostrates, hell trembles, confessing Thine adorable omnipotence in the Mother of God.

In the Epistle of the Mass of the Latin rite, the words of the Book of Wisdom are applied to her whom God most certainly "possessed . . . in the beginning of His

ways," and with "majestic instance," the "book of the generation of Jesus Christ, the Son of David" will tell off Abraham and Isaac and Jacob and David and Solomon until its litany of ancestry closes with "Mary of whom was born Jesus, who is called the Christ." That is why she was honored by God, and that is why we, too, love and honor her.

It was during the octave of this feast that Simon de Montfort defeated the Albigensian army at Muret, and, when five centuries had elapsed, Sobieski delivered Vienna from the Turks. And so it is that the Church, thinking of other and more deadly foes of souls, bids the priest salute our Blessed Lady in the Antiphon of the Magnificat in the Second Vespers of the Feast:

Thy birth, O Virgin Mother of God, brought the message of joy to the whole world. For from thee arose the Sun of Justice, Christ Our God, who, freeing us from the curse, bestowed blessing, and routing death, gave us life everlasting.

All Mary's greatness came from the fact that she brought forth Christ: brought Him forth at first for herself spiritually in her soul from the instant of her Immaculate Conception; brought Him forth thereafter for others physically at the Virgin Birth. Herein is the inner significance of the feast: that we too become holy, and great because of our holiness, bringing forth Christ in our own lives, and thereafter and thereby bringing Him forth in the lives of others. An old tenth-century sequence from the Abbey of St. Gaul prays (Guéranger, op. cit., p. 192):

O thou who now art Heaven's queen,
Touched by the pleadings of thy servants,
Receive their petitions with a kindly air,
And carefully shield us with thy protection
Until thou grantest us, too, to mount to the
Heavenly kingdom.

Joy is ours today, but not a mere surface joy, for it must spring from an inward likeness with our Mother, and so be filled with peace and with large hope that with Mary our Mother's help we may one day keep her birthday with her in Heaven.

THE OLD HOUSE

I hear your step upon the stair,
Your voice upon the wind,
I see your beauty everywhere,
But when I go to find
Your open book beside the chair,
A cast-off dress beside the chair,
Fresh flowers on the mantel there,
As only you could put them there,
The dear old things you used to wear,
The old familiar things,
The usual things I find them there,
My eyes with tears to blind.

And will you come again, my dear?
And win the world again?—
Your pretty dress again to wear:
It waits so cool—in vain.
Your open book upon the chair,
Your half-sewn work upon the chair,
The empty vase, the empty chair,
Oh, all things—as you left them there,
To blind my eyes with rain!

MARIE VAN VORST.

A Lay Apostle Talks

EDWIN C. HAUNGS, S.J.

OF a July morning twenty-eight Jesuit scholastics on vacation piled into an old school bus and started for a visit to Victor Daniel, Principal of the Cardinal Gibbons Institute at Ridge, Md., of whom we had heard so much from the older men. The bus was intended primarily for the little colored children and so we took quite a bouncing over the muddy roads of southern Maryland. In half an hour we were at the Institute. Save for a tall, white crucifix visible from the main highway, one would never know that in the midst of a wood was a center of very vital activity. Round a curve in the road and a group of buildings come into view. Straight ahead lie the Catholic Church, St. Peter Claver's, a green wooden structure, and the convent and school, all for the convenience of the colored people of Ridge. On the left, across the meadows, overlooking historic Smith's (once Holy Trinity) Creek and the Potomac River in the distance, stands the Institute named in honor of Cardinal Gibbons who played a great part in the founding of the establishment.

On the right hand as one enters the door a plaque, recently dedicated in honor of the Cardinal, meets the eye. Save for this token of love and esteem, the Institute as a building is unobtrusive. It gives no inkling to the visitor of the activities going on within. Only after the door has been closed and one has grasped the hand of Mr. Daniel is the spirit caught that pervades the work of the Institute.

Poverty—the poverty of the Institute and the poverty of the colored people—is visible everywhere, but side by side with poverty stands courage, cheerfulness, and an indomitable faith.

Mr. Daniel had hardly met the last man when questions were popping back and forth more quickly than he could respond. Ten years at Cardinal Gibbons Institute and many more years of interest in the problems and difficulties of his race have given Mr. Daniel enthusiasm and sincerity in facing difficulties, coupled with first-hand knowledge of prevalent conditions. He seemed to have a wealth of information at his fingers' tips in answer to every question, books and articles to bear out his point—but before he proceeded very far another visitor had proposed another question. The enthusiasm of Mr. Daniel was caught up by the crowd almost immediately.

Our first step in this tour of inspection was in the Girls' Department. It was a rather small, neat, well-lighted room on the ground floor. In the corner stood a few dressmaker's forms, along the wall a glass cabinet (made by the boys of the Institute) displaying a complete family outfit of clothes made by the girls of the Institute from 14 to 16 years of age, after having spent less than two years in the school. There were checkered dresses for the women folk and a cute little yellow dress that caught everybody's eye—all were worthy of display in a first-class department store. Mr. Daniel allowed us a few seconds to recover from our astonishment and then called our attention to the table in the middle of the room. On

one end there was a flour bag with a large blue-and-red advertisement of some milling concern staring us in the face. On the far end was a woman's dress, a beach robe, and a child's jacket. We failed to grasp the connection until Mr. Daniel enlightened us by explaining that the dress and the beach robe and the baby jacket all began as flour bags. Then he explained the process: the bleaching, the patterning, the dyeing, the sewing.

"You see," he went on to say, noticing the wonder in our eyes, "we are trying to teach these people how to live better. They are very poor and we help them by teaching them ways of making clean, durable garments inexpensively."

"After the girls make these garments are they allowed to keep them?"

"No, they are given first choice of the things they make at a very reasonable price. Otherwise they are sold."

"And where do you get the flour bags?"

"We use our own and sometimes people are kind enough to send them to us. But we haven't sufficient. We could use many more."

Then he pointed to a list of reports with neatly painted covers hanging along the wall. "This is part of the system of Cardinal Gibbons Institute. Whenever a boy or girl makes some project, whether it be sewing a dress, baking bread, or fixing chairs, he must write out a report of it. This is helpful in many ways: it is an aid to clearness of expression, writing, spelling, neatness, etc., and it goes a long way to imprint the project on the mind of the student."

This gave rise to more questions. "Do you teach only such things as dressmaking, Mr. Daniel, or have the usual academic subjects a place in the curriculum?"

Here was a whole new field for explanation and Mr. Daniel expressed a desire to talk to us the entire day on his beloved subject. "You see," he said, "we take in colored boys and girls after they have completed the seventh grade of primary school. We take them from eight-grade primary to fourth-year high. Those who are capable learn a trade and complete a high-school course. Some take only part of this course with the emphasis on the practical side. The girls and boys are taught the usual academic subjects plus cooking, sewing, laundering, etc., for the girls, and farming, carpentry, and transportation work for the boys. You see, we are trying to help them to live better. We are trying to help them improve their home conditions. We are trying to give them a glimpse of what they are capable. Up to now, many of them have been living in very sordid surroundings, lacking the very necessities of life. These conditions are breeders of disease and immorality. Here the children learn habits of health and cleanliness, ways of cooking attractive and nourishing meals, means of improving their farms. Little by little they bring round the older folk and in such a short time as a year we can notice great improvement."

"What tuition do you charge?"

"\$19.00 a month including board and tuition. This is the absolute minimum we can charge."

"Are most able to pay this amount, Mr. Daniel?"

"Oh, no! Last year, for example, only three out of sixty were able to pay their entire tuition. The others, fortunately, were able to make up part of their tuition by working at the Institute. Many take advantage of this and are only too glad to get the opportunity."

The question of finances came up and once more I noticed the candidness of our host. "Like all places, the depression has affected us. Last year we had over 100 students; this year we had to limit the number to sixty. The staff of teachers has been cut from twelve to five. Every possible thing has been done to lessen the annual upkeep. Still we have a problem to face in reopening this Fall. Salaries and bills are still unpaid."

Straight from the shoulder. He faced the conditions. Dark as they were his ardor never slackened.

Next he took us to the carpenter shop and showed us the things made by the students: the wood turning, the repair work. Again they were being taught to live better, to bring out their latent capabilities. Then the laundry and the dormitories and more classrooms and finally to his own office. Now the questions came thick and fast. Grouped around a little desk with Mr. Daniel in our midst, we began a bombardment. The prevalence of Com-

munist among the Negro, the work of non-Catholics in the field of Negro education, the field ripe for Catholicism, the importance of tackling the Negro question now, intermarriage, the Negro character, their religious habits, the results attained so far—all points were touched, all gave food for serious thought.

We had spent the best part of two hours with Mr. Daniel. Now we were hungry. In groups we straggled across the burning meadows to the school house. The basement reechoed with the solutions to the problems of the colored race. There were twenty-eight of us in the party. There must have been as many solutions. The impressions of each one differed from those of his companion. Everybody noticed something different. But on the lips of all there was praise and admiration for the work accomplished, for the sturdy courage in the face of almost insurmountable difficulties, for the zeal and faith bespeaking a true lay apostle.

The bus door slammed, the motor chugged, we drove away waving to a kindly gentleman full of genial Southern hospitality. We arrived home tired but enthusiastic. That day we really saw a cross-cut of life. We came back with a spark of the enthusiasm of Mr. Daniel.

The Battle for the Poor

EUGENE P. MURPHY, S.J.

LAST summer 4,000 St. Vincent de Paul men met in Chicago, in the seventy-fifth annual meeting of the Conferences and Councils of the city. His Eminence, Cardinal Mundelein, presided. In his address he outlined the plan which he had presented to the Illinois Emergency Relief Commission and which the Commission after much demur accepted. By it the Vincentians become a body of volunteer workers distributing relief, without salary or recompense, to those neighbors of their Faith who reside within a definite and well-known territory, their own parish.

In closing, His Eminence made an appeal which was charged with prophecy. He views the present crisis as an opportunity. If it is realized intensely by every priest and zealous layman, the result of this terrible trial will be that the souls of Christ's poor will be bound to His Sacred Heart in vastly greater numbers and with much stronger bonds.

I have said I would rather undertake this mission for the poor than build a wonderful temple. I have said to the priests, "If you take care of these poor now, nobody will ever be able to take them away from you later." I say the same thing to you men now and to each one of you individually. "Your contribution of service now means more than a rich man's gift later, for now is the springtime of the Church. You are the laborers."

This then is the sowing. A great harvest will surely follow. Human hearts cannot entirely and for long resist the appeal of Our Saviour's love coming under the form of true charity shown by one brother towards another.

But is there any danger that the poor will be lost to the Church? Are they not peculiarly its own? Are they not

the Church? No one who knows it could ever imagine a Catholic Church exclusively or even predominantly composed of the rich. St. Paul's words may be justly paraphrased into a challenge: "Who shall separate us from the poor of Christ?" Unfortunately that challenge has been accepted. Communism is effecting this separation in far too great an extent throughout the world at the present time.

Catholics cannot stand by inactive while the Church suffers these losses. They must work to save the poor from the philosophies that would delude them: in economics, Socialism; in morals, naturalism; in religion, atheism. What a powerful pressure these forces exert on those who are circumstanced with unemployment, poverty, and suffering! Of course they can offer no real hope of relief. By their very nature they are destructive of all ideals and rob the soul of all true peace. But misfortune blinds. The devil easily transforms himself into an angel of light, or of mercy, or whatever best suits his purpose, and many little ones of Christ are deceived and led astray.

"Red" activity is worldwide. The wretched state of all humanity gives the Communists an opportunity such as even the most sanguine among them would never have thought possible five years ago. They strive with demoniac energy to realize it. All classes of society, except the capitalists, are appealed to. Methods vary. Now it is cautious insinuations to capture the conservative and peace-minded. Now it is an appeal to enlightenment addressed to the intelligentsia, university men and women, literati, and their kind. Now it is an inflammatory call to

the proletariat to arise and strike. The press, the screen, the stage, the lecture platform, and the corner soapbox, are all commandeered into service "for the cause." Everywhere and at all times it is action, intense action. As Owen Francis Dudley declared not long ago in an address to the Catholics of Liverpool:

The creed of Bolshevism claims to embrace the whole of man's being. Its philosophy is materialism; its goal a self-sufficient society of producers. That goal is the end of man. It is the goal of evolution, the goal of history. There is nothing beyond it. And therefore religion which says there is something beyond is a contradiction and a denial of the Marxian end of man. Not only that, but religion, with the goal beyond, takes the mind away from the attainment of the self-sufficient society on earth. That is why under Bolshevism religion had to go.

Concentration of effort is the secret of achievement. The very concept of the Soviet Five Year Plan in Russia demands concentration. It admits of no dawdling. Systematic attack and dispatch are its characteristics. The official decree of the Supreme Council of the Communist party putting the plan into operation on May 15, 1932, calls for the utter obliteration of the notion of "God, surviving from the Middle Ages as a means for oppressing the laboring classes." The year 1933 is to witness the attempt "to make to penetrate into the minds of the masses the principles of rational unbelief." And 1934 is to see "the development of the cells of atheism." The news pictures have shown us the grotesque figures in mockery of God with which these fiends have lined the roadsides at the approach to the Russian villages.

Suppose this philosophy of atheism and destruction should prevail, would the condition of the poor be bettered? Russia today, after years of experiment, is the answer. A system so dedicated to oppression that it reaches the very life breath and as far as possible the thought of the individual can only bring misery in its most desperate form. But the poor do not realize this. They are hungry, and Communism makes fair promises.

Only one force in the world is capable of defeating this monster. That is the Catholic Church. None recognize this more clearly than the Communists themselves. But the strength and the success of the Church's fight will be in proportion to the alertness and activity of each member of Her clergy and laity. The same clarion call to warfare goes out to each group, as Cardinal Mundelein declared. Equivalently it is: "Save the poor now and Communism will strive in vain to win them from you in the near future! Thus you save the Church and all Christian civilization."

The battalions of Christ's soldiery are fed with His own Sacred Body. In this particular crisis, more so than heretofore, because it is being more fully explained to them they are being fortified with the sustaining doctrine of the Mystical Body of the Saviour. It supplies the motive of all their activity. Blows and injuries must be warded off from the Church, which is Christ. Spiritual harm at all times and physical hurt as far as can be must be spared to the suffering members of Christ, our Head. He is present together with the Father and the Holy Spirit within each soul possessing His Grace. He is

among them in His Eucharistic presence. His home is near their tenements, lofts, or hovels. Out of the realization of these truths grows a strong defiance of the powers of evil and untruth. The poor of the slums in Dublin wrote it large on their banners during the Eucharistic Congress: "No power on earth can rob us of the Priest, the Altar, the Victim."

There is a great supernatural basis for our charity. It was laid at the beginning of the world. It will endure throughout eternity. It is nothing less than the identity of Christ with the poor. How detailed and graphic is St. Matthew's account of the dialogue between the Judge and the Just:

Then shall the just answer Him, saying; Lord, when did we see thee hungry, and fed thee; thirsty and gave thee to drink? And when did we see thee a stranger and took thee in or naked and covered thee? Or when did we see thee sick or in prison and came to thee?

And the king answering shall say to them: Amen I say to you as long as you did it to one of these my least brethren, you did it to me.

Now the application of this gospel to conditions of distress and want wherever and among whomsoever they are found has been one of the surest signs of the genuinity of the Church's mission since the time of her establishment. "The poor have the gospel preached to them" by word and by deed. This preaching by deed is a magnificent record going back through the ages to the catacombs. It is the history of the saintly Popes, prelates, and priests who have sold the treasures of their churches to aid the plague stricken and hungry. How many Christ-minded men and women of wealth have given their riches to relieve the suffering around them? In the chronicles of the saints we read of holy queens kissing the sores, thereby healing them. And all the Orders of Religious men and women, how have they not cherished the poor? "The least of these"—the forsaken infant, the palsied old derelict, the homeless, the captive, the diseased: in them all they have found Him.

In the battle with Communism we need not—in fact, we cannot—change our tactics. It has succeeded in the past and it is succeeding at present. The natural and selfish cannot successfully resist the meek attack of the supernatural and self-sacrificing. Witness how the "Reds" of Munich did honor to the memory of the charitable priest, Dean Jakobs, who died recently. According to the report in the Catholic press, fifty of them were present at his funeral. In a meeting immediately preceding one of their leaders said: "Soon we will start the revolution and then we will get them all, these Papists. But this man Jakobs we would have carried on our hands."

Last year there died the Mother Superior of a Spanish Sisterhood whose work is to nurse the poor in their homes. Contrary to a law they had just enacted against all Religious, the revolutionaries permitted her to be buried in the chapel of her convent, and voted to name a street of the metropolis in her honor.

Perhaps the best document produced in recent years to attest the power of charity in conquering Bolshevism is the work of Pierre Lhande, S.J., "Le Christ dans la

banlieue." Paris is literally encircled with districts of hut dwellers. This backwash of the tide of war and industrialism is easy prey for the Communists. Father Lhande in his Sunday radio conferences and his contributions to the *Etudes* stirred the consciousness of his countrymen to the danger which these "Red" suburbs constituted. His account of the work of priests, Sisters, and laymen among these unfortunates makes one of the bright pages of modern Church history. Professors in seminaries and colleges left their lecture halls to take up their station in the faubourgs. Pastors of wealthy parishes secured their transfer to the charge of barrack-like chapels. Nuns gathered the neglected infants into nurseries, nursed the sick, cared for the religious instruction of girls. Volunteer catechists bring religion and entertainment to the urchins of the district. In a quiet determined offensive extending over seven years, more than 300 salients have been taken, breaking the battle front of Communism. Greater triumphs lie ahead for these indomitable apostles of the French metropolis.

Nothing prevents a repetition of such conquests throughout the Catholic world except an attitude of apathy which at the present time would be anti-Christian. Let each one ask himself: "What am I doing for Christ in the person of my poverty-stricken brethren?" When each recognizes his responsibility and acquits himself of it according to the principles of the Gospel, the "Red" menace will lose much of its present threat against Christianity.

The Boat and the Rock

HILAIRE BELLOC

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THE other day I came in out of the Channel in very bad weather. I had been running in front of one of those half gales which turned into whole gales more than once during the exceptional later summer of this year, and I tried to beat down against a strong flood tide past one of the headlands and found it impossible under the increasing sea. Then, as I was undermanned, I turned round and ran right before it until just before evening I made a harbor, not without difficulty, and dropped anchor in calm water.

When I landed I found myself upon a quay of man's handiwork built upon a rock: a long ridge of rock which had formed the original natural protection out of which the small harbor grew, and there at last standing upon the solid rock, looking down on my boat which had weathered through such perilous steep seas, there came upon me a thought which has returned to me over and over again since I began to grow old.

The thought is this: the commonplaces and the truisms, or those phrases which have grown worn with repetition and which one hardly heeds, suddenly take on, in due time, the vivid aspect and the unmistakable tang of Realities. We know them for burning truths.

All my life, like every other civilized Western man, I had heard of the Boat and the Rock. The Church was

the Boat which floated in the seas of this world and was something unique, separate from the waters all around: a place for, and a salvation for, men: a thing outside which there was no help to be found. The Church was built upon a Rock. That also was a commonplace or a truism or a repeated phrase. The Church had an unchanging base, and that also made her something unique and different from all other things about her.

But to know what is meant by the safety of a boat and by the quite separate thing which a boat is from all around it in the midst of the seas, one must have been out in such a day as this. So to run in from heavy weather was a thing which had happened to me over and over again; and yet now, already in my sixty-fourth year, the exactitude of the parallel became for the first time alive to me. The experience of a physical thing transformed the metaphor. It ceased to be a metaphor and became part of the actual world.

So with the Rock. I stood on that quay looking at the raging water which was now tumbling over itself more violently than ever, driven by the storm, and I felt as I had never done before the difference between what is solid, permanent, immovable, and what is perilous through inconstancy, violence, and change. I was now in possession of the things where before I had only been in possession of the words: the Rock and the Boat. I suppose they will remain there standing out in relief so long as I can remember anything or still appreciate the difference between what truly is and the shadows and the mists.

It further seemed to me, as I still stood under the dusk, standing up against the howling wind and looking at the white and angry water from which I had come; that the same knowledge must of its nature in these new times of ours come more or less suddenly to many another man, even among those to whom neither the words nor the metaphor nor the doctrine behind them were familiar. It seemed to me that we should soon find an appeal at work in the minds of the moderns, an attraction produced by the chaos of our era and by its increasing roar. I conceived it probable that many would come to say to themselves in the years immediately before us: "The Rock and the Boat."

There were until lately many, or at any rate a choice among, false certitudes. In various patches great departments of the truth survived in the false religions and sects, Protestant, rationalist, positivist, and the rest. The Catholic doctrines of marriage, of property, of immortality, much of the idea of justice, much of the idea of a fixed moral code, some reverence for tradition and antiquity preserved the general life of Europe. There were storms, but they were not universal nor was all turned into the abyss. But today it is coming to that, and under the pressure of moral anarchy and its consequences the Rock and the Boat will take on a new living meaning.

It is always an error to expect the best and to confuse hope with vision. It may not be so. It may be that the near future will not preserve our civilization by the only instruments that can preserve it, the Faith which is the Boat, the Primacy which is the Rock. It may be that our

civilization will perish as others have perished before it, though if it does so it will do so more wilfully and by a more unreasonable rejection of evidence right before its eyes than has any civilization of the past.

For what threatens us with death is not a foreign conqueror nor a physical pestilence, but spiritual apostasy. Europe is abandoning the last remains of that which made Europe and of that by which Europe still doubtfully sur-

vives. But if this catastrophe is warded off it will be warded off by the recognition of the Boat and the Rock: by that mere comparison, which is today glaring and insistent, that now radical and unescapable contrast between the Rock and the Boat on the one hand and the raging sea of dissolution upon the other.

Men younger than myself will live to see the great (and sole) opportunity accepted or refused.

Education

Why Send Children to School?

PAUL L. BLAKELY, S.J.

ONCE upon a time I came upon a young person zealously kicking a tin can along the boulevard. Observing that he dangled a sheaf of books from a strap, which books he banged against every convenient tree, I asked him why he went to school. "Pa, he'll lick me if I don't," replied the youthful pragmatist, "and maybe the truant officer'll git me." Thus discoursing on the philosophy of education, he gave the can a mighty kick, and it went over the wall into Riverside Park.

Many parents, it seems to me, have a philosophy of education that is not much better. Johnny is six in September, and it is time to begin his education (it should have begun six years earlier) and so to school he goes. All children go to school, to some school, the choice being determined largely by reasons of convenience. Yet the choice of a school for his child is about the most soul-shaking that any parent can make. He ought to prepare for it with fasting and prayer, but how many do? When he commits his child to a school, he transfers to others, for a time, some of the authority which comes to him from Almighty God Himself. He ought to know into what hands he is committing that authority. "For the school," writes Pius XI, quoting from the liberal Tommaso, who probably based his statement on sad experience, "if not a temple, is a den."

Unfortunately, about half of our Catholic children, and practically all the other children, are in schools which we should hesitate to call temples. Nearly a hundred years ago, a few restless spirits, Yankees, mostly, began to teach that it was a dangerous business for the State to have anything to do with religion. It is particularly dangerous, said they, for the State to mix religion with education in the schools which it was building everywhere. Julian the Apostate had said about the same thing many years before, but these earnest pedagogues were not thinking about Julian. They had derived the idea chiefly from the Continent and, more specifically, from Prussia, from whose Hegel-inspired schools religion had been expelled, but might be taught after class, by a kind of concession. Certainly; they did not get their theory or their practice from the pages of American history, for all the schools which their parents had known, beginning with Harvard, had made religion the heart of the educational process.

The campaign stirred up bitter opposition. Among the

most determined enemies of the new education were the Protestant clergy, whose hold on government and statecraft had been well broken by 1833. I do not mean that their opposition was inspired by the thought of what they had lost, but old memories of power may explain some of the bitterness. In any case, opposition was beaten down, and gradually but firmly there grew up in this country two alien theories. The first was that control of the education of the child belongs primarily to the civil authority, and the second that religion had no essential place in the school. In forty years the fight was over, and few remembered, so well were the theories translated into practice, that there had ever been a fight.

Most Americans no longer look on these two positions as theories. They are welcome facts, accepted by all, save Catholics and a few other queer sort of people. Many even think that these facts are legitimately deduced from the principles established by the Founders of the Republic, and so they speak of the public-school system as "essentially American," and style it "the cornerstone of the Republic." But secularism in education is not essentially American, since it was unknown in this country a century ago, and for the same reason it could hardly have been swung in place by the Founders as "the cornerstone of the Republic." The Ordinance for the Northwest Territory (1787) shows clearly that the schools which the Fathers of the Republic wished to found and to subsidize were schools which taught religion.

The public-school system is not essentially American, neither is it a cornerstone, but for all that it is today a huge and challenging fact. It is also, financially, our most costly fact. But educators are at last beginning to ask if there is not something essentially wrong with it. It does not teach religion, or any moral code based upon religion, but can it not train its pupils in those national virtues which make them good citizens, and the communities, in consequence, homes of peace and order?

Established by law, and paid for by every citizen in the community, the public school has had its way for well nigh a century. During that time, it has trained the majority of our American youth, but today our cities, in general, are not homes of peace and order. In fact, there is no country in the world in which there is more crime, and less respect for law and for the principle of authority.

Recent historians, admitting the fact of lawlessness, have sought to explain it on the ground that we Americans have always been rebels. It is true that from the beginning we set aside laws and ordinances, made in England, that were not to our liking. Since we had to pay for our government, we thought we should be allowed some influence in it. So we blithely overturned tax and tariff laws that unjustly hampered our trade and industries, but—and the point is essential—we did not overturn the laws of God, or the just ordinances of men acting in His name. We are, however, doing that today. Is that the choice flower of a century of secularism in the public schools?

In divorcing religion from education, we seem to have divorced religion, and morality with it, from life also. "The public schools," writes Dr. Luther Weigle, of Yale, "afford to children no conscious recognition of the part that religion has played and is playing in the life of humanity." These schools undertake to engage the child's attention and interest at every point of life but one, and on that point, the most important of all incomparably, it is silent. For the public schools of today "to ignore religion, and to refuse to use in reverence the name of God, conveys to our children a powerful negative suggestion," continues Dr. Weigle. "They cannot but conclude that religion is negligible, and God a pleasant fancy of misguided folk." Striving to avoid the shame and the illegality of teaching religion, the schools, at least in some States, writes Dr. Weigle, "have surrendered to the sectarianism of atheism."

Surrender is inevitable. As Pius XI teaches in the Encyclical on the Christian Education of Youth, the so-called "neutral school," that is, the school from which the teaching of religion is excluded, "cannot exist in practice; it is bound to become irreligious."

Certainly, it is not the school to which any Catholic parent, conscious of his tremendous responsibilities, dare entrust his child. Into such hands, he may not surrender the authority which the Almighty has vested in him. Nor does the fact that the school allows the pupil some opportunity to obtain religious instruction, "make it," in the words of Pius XI, "a fit place for Catholic students."

What is the school, and what alone, fit for Catholic students? Pius XI again gives us the answer.

To be this [a fit place for Catholic students] it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church, so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions as well.

To the Catholic father and mother, the proper and immediate end of education, in the University as well as in the grammar school, "is to cooperate with the Divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by baptism." (Encyclical on the Christian Education of Youth.) That is why Catholics, who are mindful of these solemn obligations, will send their children to no school but a Catholic school.

Economics

The Guaranty of Bank Deposits

JOSEPH O'LEARY

IN the period, 1930-1932 inclusive, 5,099 American banks, with aggregate deposits of \$3,271,851,000, were closed, either temporarily or permanently, to the public because of financial difficulties. The ensuing losses and inconveniences which have been undergone by the depositors of these suspended institutions need no rehearsing. Consequently there arose demands for legislation which would result in better protection of bank depositors. Partly in response to such demands, the Glass-Steagall Banking Act of 1933 was passed by Congress, June 13, and was signed by the President on June 16.

One of the principal features of the Act is the provision for the guaranty of bank deposits. The Act provides for the creation of a Federal Bank Deposit Insurance Corporation to insure deposits of all member banks in the Federal Reserve System "effective July 1, 1934, unless the President shall by proclamation fix an earlier date, and on and after such a date and until July 1, 1936, of all non-member banks which are Class A stockholders of the Corporation." Bank deposits up to \$10,000 will be insured 100 per cent; 75 per cent where the deposit exceeds \$10,000 but does not exceed \$50,000; and 50 per cent where the deposit exceeds \$50,000.

The funds for the operation of the Corporation, whose capital is divided into A and B shares, will be drawn from four sources. First, the Government is authorized to make a capital-stock subscription of \$150,000,000. This stock is entitled to receive an annual cumulative dividend of six per cent. Second, the participating banks must subscribe to an amount of Class A stock equal to one half of one per cent of their deposit liabilities. This stock is non-voting, but is entitled to a six per cent annual cumulative dividend up to thirty per cent of the Corporation's net earnings. Third, every Federal Reserve Bank must purchase Class B stock to an amount equal to one-half of its surplus. This stock is not entitled to dividends. Fourth, the Corporation is authorized to issue and to have outstanding a limited amount of notes, debentures, and bonds. The law also contains a temporary provision for the insurance of bank deposits up to \$2,500 from January 1, 1934, to July 1, 1934.

In general the bankers of the country are opposed to the bank-deposit insurance provisions of the Glass-Steagall Act. It is very probable that efforts will be made in the courts to have these provisions set aside on the basis of unconstitutionality.

The idea in the guaranty of bank deposits is to give definite protection to depositors. This protection may be in the form of compulsory insurance, to ensure the payment of deposits, or obligatory subscription by all banks to recompense for the losses of depositors in failed banks, or Government guaranty of the deposits, in which case the money necessary to pay depositors' losses of failed banks would be raised by general taxes. Where guaranty-

of-deposit laws have prevailed in this country, the State has not obligated itself to pay deposits, but has acted merely in an administrative way, and has concerned itself only with the collection, custody, and disbursement of the guaranty fund.

In order to appraise more carefully the present Federal deposit-guaranty provisions, a brief review of past experiences with guaranty laws will prove helpful. As early as 1829, the State of New York enacted the "Safety Fund Law" under which every bank in the State was compelled to contribute annually to a safety fund one-half of one per cent of its capital, until its contributions to the fund amounted to three per cent of its capital stock. The fund so accumulated was invested by the State, and was used to pay the debts, including deposits, of the failed banks. It must be noted, however, that the fund was designed primarily for the protection of the holders of bank notes which at that period were of more importance than deposits. With the passage of time there were many bank failures and consequently the safety fund could not meet all of the demands which were made upon it. In 1842, therefore, the law was amended so as to use the fund to pay noteholders, not the depositors. Shortly after 1846, the safety-fund system ceased to function.

The demand for deposit-guaranty laws next appeared in the last decade of the nineteenth century in the States of Kansas and Nebraska, where the then powerful Populist Party urged the enactment of such legislation, but to no avail. The bank failures following the panic of 1893 had much to do with this importunity. Indeed a deposit guaranty bill failed of passage by four votes in a special session of the Kansas legislature called for that purpose in 1898. The panic of 1907 and the ensuing bank failures again brought to the fore the question of better protection for bank depositors. Oklahoma in 1907 enacted a guaranty-of-bank-deposits law, the second act passed by the legislature of the State. This statute was soon followed by the enactment of similar legislation in Kansas, Texas, Nebraska, all in 1909, Mississippi (1914), South Dakota (1915), North Dakota and Washington, both in 1917. All of the laws have been since repealed. These statutes have been sometimes referred to as insurance measures. Yet they were not based on sound insurance principles, because there was no selection of risks since good and weak banks were included and also because under the guaranty laws all participating banks were assessed alike. True insurance involves the selection of risks, and imposition of premiums according to the risk.

The systems of these eight States had some features in common, but in some respects they differed very much. In some States participation in the fund was voluntary, while in others it was compulsory. As illustrative of the methods employed to insure the repayment of bank deposits, a brief description of the Oklahoma statute may be given. This law became effective February 14, 1908, and was intended to include all banks in the State, but national banks were excluded because of a ruling by the Attorney General that they could not legally participate. Under the terms of the original law, each bank in the

system was assessed one per cent of its average daily deposits to set up a fund for the payment of depositors of failed banks. In the event of the exhaustion of the guaranty fund, special replenishment assessments, unlimited in amount, were provided for. The possible danger to the banks of such a provision led to later modifications which placed limits on the amount of the assessment. Seventy-five per cent of the fund so collected was to be invested in specified types of securities, and the remainder was to be held as a ready fund by the State administrative board. Provisions were made for the immediate payment of the depositors of a failed bank following its closing. In case the amount in the guaranty fund was not sufficient to meet these demands, the State banking board was empowered to give such depositors six-per-cent certificates of indebtedness which were to be paid later from the proceeds of liquidation, or from future assessments imposed on the other banks.

A short time after the establishment of the Oklahoma system, the fund was depleted because of bank failures. The fund was not free from debt until 1920, and then only by the payment of high assessments by the participating institutions. For the period, 1908 to 1920, it has been estimated that the banks were assessed an amount equal to thirty-six per cent of their capital stock. Hence, many of them were led to charge high interest rates to the public. The depression of 1920-1921 caused so many bank failures that the guaranty fund became insolvent and inoperative, and the deposit-guaranty law was repealed by the Legislature in March 1923. Similar experiences were had by the other states which enjoyed such laws.

An interesting development in connection with some of these bank-guaranty laws, especially in Oklahoma, has been the shift to State charters by national banks when the laws were first enacted because of the belief that depositors would be lost if this were not done. But when the assessments for the maintenance of the guaranty fund later became burdensome, a large number of the State banks gave up their State charters, and joined the national system.

The arguments which have been put forward in favor of deposit guaranty laws may be summarized as follows: (1) individual distress, resulting from losses of deposits because of bank failures, would be prevented; (2) bank deposits, which constitute such an important medium of exchange because of the checks which are drawn against them, are as deserving of protection as bank notes which are backed up by high-grade collateral; (3) Government funds are not deposited in certain banks until these institutions put up approved bonds as security; (4) depositors place their trust in governmental authorization and supervision, and should not be expected to know the true condition of their banks; (5) conservative and honest bankers, under the stimulus of guaranty-fund contributions, would force reckless and dishonest bankers out of business, and would also improve banking standards; (6) financial panics would be prevented since the assurance of safety of deposits would minimize the possibility of bank runs; (7) hoarding would be decreased,

and the resulting bank deposits could then be used for productive purposes.

On the other hand those who oppose the deposit guaranty system declare that (1) it has failed in every State which has attempted it; (2) it is expensive both from the viewpoints of administration and the reimbursement of depositors of failed banks, and that this expense will be passed on to the public, either in higher interest rates on loans or in lower interest rates on deposits; (3) it is inopportune at this time because it appears that changing economic conditions will force many country banks out of business, and in the face of such a probability it seems unfair to compel other banks to stand such a burden in the form of contributions to a guaranty fund; (4) it encourages reckless banking since depositors will have no incentive to choose a bank wisely and hence bankers will not try to attract deposits by sound and conservative management; (5) it results in a shifting from national to State charters, or the reverse, by banks unless the guaranty law is uniform in its application; (6) it stimulates unwise bidding for deposits through high interest rates with consequent liberality in the extension of loans; (7) it takes away the fear of losses to depositors which sometimes acts as a restraining influence on bankers' activities; and (8) it is unfair to compel the sound and well-managed banks to pay for the losses incurred by others.

A major drawback to State guaranty of deposit systems is the concentration of risk. This has been especially noticeable in those agricultural States which have had such systems because a large portion of the assets of the banks therein were employed for agricultural purposes. When crop failures or general agricultural depressions arose, numerous bank failures resulted. This drawback is minimized under a nation-wide system of deposit guaranty because there is then present better diversification, and unfavorable conditions in one part of the country would tend to be offset by favorable conditions in another part.

In spite of the fact that much can be said in favor of either State or Federal legislation in regard to the guaranty of bank deposits, the objections seem to outweigh the advantages. No system of deposit guaranty can prevent the failure of a local bank if economic conditions in the area are unfavorable, or if proper care is not used in the extension of loans. In some of the systems formerly operative in this country the deficits in the guaranty fund have been so high that if the participating banks had been called upon to meet these deficiencies, their solvency in some instances would have been threatened. There can be no doubt that bank depositors in this country should be given better protection than has existed in the immediate past, but guaranty-of-deposit legislation should have been postponed until certain fundamental changes were made in our banking system. Among such changes that have been recommended and have been incorporated to some extent in the Glass-Steagall Banking Act of 1933 are the unification of the banking system under exclusive Federal control, the elimination of banks with small capital, a higher level of governmental supervision, and the extension of branch banking.

With Scrip and Staff

TOURISTS are at a premium today in European countries, particularly in those which lie off the beaten track. Blessed are the lands which have no revolution on their hands, official or unofficial, to scare away trustful visitors. Happy is Cuba that her woes are being settled in the good old summer time, and not in the Palm Beach and Isle of Pines season of the year. Hungary, despite her Calvinist politicians, is largely a Catholic country, where the people's faith expresses itself outwardly, vividly. So the Hungarian Tourist News, an agency for attracting American tourists, occasionally offers items of interest to Catholics. It relates, for instance, that in Hungary the Feast of the Assumption of the Blessed Virgin Mary "amounts to a national holiday . . . because 900 years ago St. Stephen, the first holy King of Hungary, offered the country to Mary, praying her to be its special Patron Saint." Hence special celebrations are held at this time. Then follows an explanation which will not sound so reasonable to Catholics.

The Hungarian term used for Assumption Day is "the Day of the Great Lady." "Great Lady" naturally stands for Our Lady, but scientists have proved [?] that it means at the same time the Mother Earth venerated by Oriental peoples, the "Magna Mater," and old pagan rites are at the back of [?] the Church holiday. This appears also from the customs and superstitions connected with the "Great Lady." Hungarian peasant folks believe in the help of the "Great Lady" at childbirth. . . . There are all sorts of superstitions connected with the ribbons, apron, and slippers of the "Great Lady"; they are supposed to protect mother and baby against witchcraft and the evil eye. All this is of a pagan origin. The memory of Mother Earth, benignant and fertile, still haunts the Catholic holiday.

"All this," of course, proves nothing of the "pagan origin" of the Feast of the Assumption. Superstitions may attach themselves to any event, sacred or profane, especially if it coincides with a natural turn in human activities. The association of the glorious title "Great Lady," *Magna Domina*, with *Magna Mater*, is false.

IN the Louvain *Nouvelle Revue Théologique* for April of this year, Father J. B. Lenain, S.J., stigmatizes this "vice of method," which has played such a part in the modern comparative history of religions. "From the existence of ritual ablutions among the Jews or with the pagans, these [critics] reason to the natural origin of Christian Baptism." They lose sight of the true intention of a rite, and are arrested by its exterior details.

He warns particularly against this kind of false deduction in the study of apparently preternatural phenomena, such as the recent alleged apparitions of the Blessed Virgin to five children at Beauraing, in Belgium. Father Lenain is familiar with Beauraing, having visited the town twice during the period of the apparitions, in the course of a monthly ministration there for some ten years past. There is danger, he maintains, in stopping at mere accidentals and externals, and not taking into consideration all the circumstances and results of the event.

Granting, says Father Lenain, the unfavorable features which have been reported with regard to some of the children's actions, the general impression remains favorable. The physicians are unable to afford any satisfactory explanation of the proceedings. Neither hysteria nor collective hallucination is verified. The children appear to enjoy certitude; the effect of the "visions" is calming, not exciting; and the same is true of the people present. The Blessed Virgin's words, as reported, are brief, to the point, and discreetly reserved.

The same writer replies to Dr. De Greeff, who writes in *Etudes Carmélitaines* for April, 1933, and objects to the children's triviality and occasional falsehoods, by remarking that, after all, it is a case of ordinary children badly raised, with no proper religious formation, unable to see those finer proprieties which would impose reserve upon a more fortunate child. Their sincerity appears, says Father Lenain, when they are freed from all sense of fear and constraint.

TREATING of the same question in the *Revue des Questions Scientifiques*, for May, 1933, Father P. M. De Munnynck, O.P., is considerably more reserved. At best, he maintains, the apparitions could be but purely subjective. Although no psychosis is apparent, a collective hallucination might still be thought of. Theologians will naturally be reluctant to favor the supernatural explanation if any other can be held. Even then, the Church has not spoken. The observation of the children must be long and laborious, from its very nature, avoiding every shadow of suggestion as well as of constraint.

The judgment of Dr. Derselle, quoted by Father De Coninck, S.J., in the *Messenger du Coeur de Jésus* for March of this year, was unfavorable to the children. No less a person than Msgr. Heylen, however, Bishop of Namur, visited the Grotto on July 10, knelt there with the children, gave them a special blessing from the Holy Father, and authorized the erection of a chapel.

Since that time, however, a new factor has come into the situation. A fifty-eight-year-old cobbler, by name Tilmant Côme, is favored with the visions, which he reports placidly, without a trace of exaltation or visible desire for notoriety, according to the *London Universe* for August 11, 1933. The Blessed Virgin desires, in his account, the building of a large church at Beauraing, which shall be of extreme simplicity, and which he describes.

Out of these events and discussions no certainty, one way or another, can be derived. Says the Abbé Leclercq: "The only way to determine if a thing is beyond dispute is to discuss it in as critical a fashion as possible." Whatever be their true character, however, the events have borne witness to the tremendous sense of religion which lies beneath the crust of modern indifference. In the month of December, 1932, some 150,000 persons visited Beauraing; and the most intense emotion was among the Belgian and French working classes, ordinarily so impervious to religious enthusiasm. A marvelous revival of religious practice is reported.

THE PILGRIM.

Literature

Reading for Writing

FRANCIS TALBOT, S.J.

The seventh in a series of articles on "Writing."

WHILE back, in the course of the progression of these articles on the manufacture of the author, I spoke depreciatingly, so some alleged, of the value of College English. It was my contention that the study of English, as studied in college, seldom made a good writer and frequently dulled the talents of those who might have developed into fair writers. Nevertheless, I advocated attendance at college for the one who had literary ambitions. And this, despite the fact that a greater percentage of the most popular writers, ancient, middle-timed, and modern, were self-educated.

Since the writing of that last article, a clipping from the *Saturday Review of Literature* shuffled itself out from a heterogeneous bundle of notes. It was Don Marquis who forced himself on my attention, and I quote him on the subject of education, Shakespeare and himself:

The completely asinine criticism that Shakespeare, because of his sketchy education in school, could not really have known anything about some of the things which are in his plays, advertises the critics as little above the level of village idiots in intellect and experience of life. I quit school myself when I was fifteen, and I have published twenty-two volumes crammed full of stuff that the average schoolmaster doesn't know anything about. Shakespeare got his education the same way I got mine. (Parenthetically, I like to dwell upon this, as it is one of the few points of similarity between us.) I don't deny that both Shakespeare and myself might have done better work if we had gone to school a little more; but seven years at Oxford would not have produced Falstaff.

Neither Shakespeare nor Don Marquis would deny the proposition that they learned writing by reading. Very few other authors of this and other days would hesitate in making the declaration that they were inspired to become writers, that they learned whatever art they acquired, that they were able to develop whatever talent they had, by the greedy reading of innumerable books. I am convinced that only voracious readers become proficient authors. Therefore, in offering advice to a prospective writer in any department of literature, I would say first, read and read and read some more.

Gerald Bullett was of the same opinion when he wrote:

For everyone should learn to read—that is, to read both fruitfully and critically—before he attempts to write. I pronounce this dogma without hesitation, secure in the confidence that no one with a genuine creative impulse will be deterred or discouraged by it. If others are deterred and discouraged, so much the better.

A few years ago, when Robert Lynd was writing a series of papers on "The Writer's Art" for *John O'London's Weekly*, he stated:

The chief school of good writing is literature itself. Those who write well are as a rule those who have read well in their most receptive years. Most of the writers of books are those who have been brought up in an environment of books, or have at least lived in such an environment since their early 'teens. Their minds are steeped in literature. They are as intimate with the ways of words as a young country-bred naturalist with the ways of animals. They have absorbed a vocabulary from the vocabulary

of the masters. It is, of course, only when genius or talent exists that this early association with books produces literature. But it is here that genius and talent find their best instruction.

As Mr. Lynd specifies, the reverse proposition is not true, namely, that whoever reads avidly and widely has therefore the equipment to write. But it is true that one who has the necessary gifts for writing should previously have been a constant and persevering reader. Would not the early lifetime of any author furnish some such picture as this: John sunk deep in a grandfather's armchair, or John sprawled out on the floor, or John crouching on the backstep, with a deep frown between his eyebrows, with his eyes straining over the pages of a book. And John being thus absorbed, resents being called to dinner, and after delay comes absentmindedly, and John becomes irritated when it is suggested that he get ready for bed, and after argument has the light turned out on him. Almost every author can tell a story of how he was punished for some youthful crime by having his book taken away from him. Almost every one, also, can confess in later years that he was ingenious in devising methods against fond parents who thought he was injuring his health by reading too much, and that he was wonderfully clever in getting books that fond parents would ban from him. The fact that I would stress is merely this, that the author of later years germinated from the reader of the earlier years.

I shall not attempt, at present, to outline a course of reading for the prospective writer, nor to offer suggestions as to the best method of reading. In regard to the former, it is my personal opinion that one should go pioneering in his reading, under some maturer direction, of course. The normal sequence is the best. From fairy tales and nursery rhymes, the little boy seeks stronger meat in stories of athletic heroes, gunmen and adventurers. He then turns to Cooper, and a little later to Scott and Stevenson, and shortly discovers Dickens and perhaps Kipling. Some influence or other leads him to Addison and Lamb, and from them he is equipped to appreciate Thackeray; by then he is ready for De Quincey, and Macaulay, and Carlyle; he has heard about Shakespeare, meanwhile, and gone sniffing among the poets. By the time he catches up with Conrad, he has finished the straight line of his progress as a reader.

During the intervening years, certainly, he has read hundreds of other books, all of which have influenced his tastes and many of which have fascinated him. He has read consistently, that is the point I would make, he has adapted his choices to his years and his advancing maturity, he has absorbed the minds of hundreds of writers. It is of greatest importance, if he is to be a writer, that he has read and has read voluminously. The course that his reading has taken is of lesser importance, except from the moral and religious viewpoint. In regard to reading for writing, then, I do not believe in strictly regimented lists of books that one must read. I would suggest that the prospective writer go scouting among books and go experimenting among authors, choosing those which strike harmonies within him.

How one should read in preparation for becoming a writer is the other question. There are two methods, and both of them would be followed. The first method is that of reading quickly; the second, that of reading slowly. The best advice that I know of is that of following the method that seems, at the moment, the most attractive. There is an art, that is most valuable and helpful, of skipping and skimming. There is a great joy and a gusto in racing through a book at a gallop. Some writers demand that their readers follow them at a breakneck pace. There is another art, however, in reading slowly and reflectively, in analyzing and studying the word and the phrase, in sipping the book and inhaling the aroma of it. Whoever is learning to write through the literary education of books, must read in the manner the spirit moves him. He gets most out of a book who follows the tempo of the author.

These matters, however, verge on the didactic, a role that I do not care to assume. My contention is simple, namely, that reading in great doses and through many years is the most efficacious education for anyone who desires to become a writer.

As to why this should be, will remain a mystery to no one after a short moment's thought. Through reading the books of authors, one enters into the fellowship of authorship. The man reared on a farm, knows farming and farmers; the city-man has an habitual familiarity with the streets of his town; so a reader of books is at home in the realm of literature. If it is fiction that he would write, his memory is stored with models of fiction and he has but to let his originality go its own way. If it is the essay or the treatise that he contemplates, he needs but recall the examples that have impressed him. A reader is not a stranger entering into a new kingdom when he essays to write. He is merely changing his location, from audience to actor, from absorber to creator.

From the familiarity with many books, the prospective writer acquires literary articulateness much as a timid young person picks up the ability to talk brightly through association with brilliant conversationalists. He learns the force of the apt phrase, the swing of a style that billows like the mighty waves of the ocean or that rumples like the choppy waters of a channel. His ear becomes attuned, even though he read silently, to the harmonies and the rhythms of the master composers of words. Briefly, from much reading comes an habitual power of expression, comes a sense of technique, is born an instinct and a taste for all the externals of the literary composition. All of this is acquired by the reader not through rules and precepts but by silent absorption, as it were of a sponge in water rather than of drops of water falling on a sponge.

Beyond that, the greatest advantage of reading, as a preparation for authorship, is the specific education that it gives. For reading is an instrument of culture. It not only seeds new thought in the mind, but it educes the thought through its various ramifications. Thus the reader is familiarized with the processes of exposition. It carries off his imagination into new worlds, minute and im-

mense. It creates emotions that the one who reads would never, perhaps, have experienced, or experiencing would never have comprehended. It shades these experiences lightly and darkly and colors them in their extremest tints. It delineates characters, and lays open the hearts of these peoples so that their every motive and intention is as clarified as an object under a mid-day sunshine. It brings one to live in diversified environments, it carries one through glamorous action, it shows one the way over vast territories and back through the pageant of other ages, and thus it enlarges the tiny mind into a mind capable of including all space and all time.

The writer, in his maturer years, observes with his eyes and ears and his other senses; having become a writer he needs little else than his own powers. But the prospective writer needs the help of the indirect observation of men and manners and places and action that comes through books. Hence, the writer to be must once have been the reader. He must have passed through this novitiate. He must have been nourished on books. When he is a writer he may not be much of a reader of other men's work; but if he is to be a writer he will best prepare by gorging himself with the works of others.

REVIEWS

Europe Since 1500. By HASTINGS EELLS. New York: Henry Holt and Company. \$2.90.

The author of this book, Professor of History in Ohio Wesleyan University, evidently made an effort to acquaint himself with accurate information on the theological disputes which enlivened the Protestant Rebellion. Consequently, he gives a more intelligible explanation of indulgences than is current in textbooks written by Protestants, although he, too (p. 29), fails to note the difference between the guilt and the temporal punishment due to sin. Protestant heroes, Luther, Calvin, Henry VIII, and Elizabeth are treated with tender consideration and every effort made to extenuate their faults of character or conduct, while Mary, Philip II, and Alexander VI, are painted in black colors. There is scanty appreciation of the noble character of Blessed Thomas More; and the Jesuits are charged (p. 85) with an attempt to assassinate Elizabeth. The Inquisition is condemned by open statement as well as by innuendo, but no hint given of its political nature. The Geneva of Calvin is represented as a refuge "to persecuted Protestants of all nations" (p. 55) with no reference to the burning of heretics in the public square. So, too, the connection of Calvinism with predestinationism is minimized. These lapses indicate Professor Eells' unfamiliarity with numerous important primary and secondary sources of sixteenth-century history. Easily the outstanding merit of the book are the maps, including only those geographical features essential to the chapter or group of chapter illustrated. J. F. T.

The Making of the State. By M. RUTHNASWAMY, M.A. (Cantab.) London: Williams and Norgate, Ltd. (\$2.50).

This study is written from the standpoint of India. The facts and illustrations are, in great measure, taken from the history of politics, especially of the East. For that reason the book is more practical and less speculative in character. The former circumstance, so the author claims, ought to create an interest in his book among the general public outside of India. The "Making of the State" manifests considerable erudition in the history of politics, which the author acquired by years of extensive reading brought to bear upon his subject. To the reviewer it seems that the book would have gained in value, had the author confined his development within a narrower area and not gone so

far afield. Much of the matter was gathered in the halls and lobbies of the Madras Legislative Council. The factors treated as State-makers are; man, government, civilization, culture, ideas, industry, and others, to which is added a final chapter on the "Making of India" and its system of castes, determined by "birth" and not, as it should be, by "worth." The book appears somewhat diffuse in its style, less profound, less philosophical, and less clear, perhaps, than a parallel book written by Leonidas Pitamic and first published in Slovene in Yugoslavia in 1927, but lately dressed in English garb and reviewed by the present writer in AMERICA. Ruthnaswamy very properly presents religion as the strongest buttress of the State. He contends that the whole history of politics goes to show the necessity of religion, especially in the State's infancy. It is needed to establish and keep inviolate the State's authority, to preserve peaceful relationship between citizens of the same and of foreign nations, to protect marriage and the family, and to insure property rights. Without these a State must soon come to decay. Judged from a sociological point of view, remarks the author, "one is warranted in saying that the full social influence of Christianity is realized in historical Christianity, which is Catholicism." Despite its limited appeal and its possible defects, the author "hopes the book will have its day." It will. P. H. B.

Rio Grande. By HARVEY FERGUSON. New York: Alfred A. Knopf. \$3.00.

Of the major rivers of the West, the Rio Grande alone has kept the virtues of its pioneer days. Though a thread compared with the Columbia, it dominates a great valley which, by virtue of its arid wastes, has held back conquering civilization. Even such cities as El Paso are old when compared with Seattle or Vancouver. Mr. Ferguson centers his attention on the New Mexican portion of that valley. Born in the Rio Grande country, he writes of it as a well-loved home; by combining history and geography, he produces a synthesis worth while. From the arrival of the cliff dwellers to the triumph of the gringos, his story moves with uniformity and depth, yet also with a lack of haste in keeping with a land where tomorrow still waits and where Indians dance, build, and farm as they have done for a thousand years. There are, of course, some high points. One is the discussion of the Spanish imperialism, which crumbled when Mexico became free. Another is the treatment of "rico" society and economics, and the series of causes which produced the modern, despondent Mexican. They are not pleasing, even at a distance, but they do go far to explain the character of a backward people. If citizens of Las Cruces will read them, they may be less unkind to their neighbors. Other fine chapters deal with the mountain men, and the first generation of gringo pioneers. Padre Martinez seems even more vile than he did in the fiction of Willa Cather: one's sympathy is with Archbishop Lamy the moment he enters the scene. As for blustering bad men and cowboys, Mr. Ferguson loves his country, and holds no brief for those who filled in with gun play and murder, that have grown into a tradition of doubtful glory. C. L. F.

A Modern Pilgrimage. By MARY BERENSON. New York: D. Appleton and Company. \$3.00.

The "Modern Pilgrim" has journeyed to the Holy Land and visited most of the shrines and sacred places of interest. In this book she sets down some of her experiences and impressions. She describes for us the countryside of Palestine, the temples and the mosques, the Christian churches and the pagan altars. Nor does the author neglect the more sordid side of the travelers' life—"the dirt and heat and hard beds, the noise and the glare and the insects, the often dubious food and the hot desert breath that sucked all our vitality." The book is interesting throughout, but it will prove disappointing to Catholic readers. Apart from references to "those terrible Crusaders" and to a Christian church that housed "one of the heads of the Baptist," the author becomes offensively

irreverent when she speaks of the "legend of this heavenly visitant (Christ) bringing the Godhead to earth," and of "men growing weary of eternal voices, though they thunder from Mount Sinai itself." Making all due allowance for personal unbelief, and for the author's evident desire not to insult any of her readers, one is not a little pained to find the description of Nazareth followed by a minor blasphemy. Nor does Mrs. Berenson's admission that "it hurts to laugh" at the religious beliefs of others improve the situation greatly. The author's contempt for all forms of Christianity, Judaism, and Moslemism, may be unintentional, but it is certainly unconcealed. Mrs. Berenson is at home with art and archeology, and is a writer of graceful prose. She is not, as some claim, "a student of religion."

J. J. H.

BOOKS AND AUTHORS

Studies in Literature.—From Villanova College comes "The Philosophy of Composition," by Rev. John F. O'Brien, O.S.A., a study of the basic principles of literary composition. Beginning with the artistic qualities necessary to word, sentence, paragraph, etc., the author then views these qualities in their relations to the various species of prose composition; thence to poetry, with an exhaustive list of figures of speech added. It is a book solidly packed with literary precept, but the format is calculated to make both reading and study difficult; one finds page after page of unrelieved print with no emphasis or division save an occasional paragraph. This may also account for the occasional obscurity of the plan of development. Of special note is the excellent series of examples quoted to illustrate the section on Narrative.

Patrick Braybrooke's second collection of literary essays, "Some Victorian and Georgian Catholics" (Burns, Oates, and Washbourne. 7/6), is less disappointing than his earlier work. Perhaps this is partly due to the greater potential interest in his present subjects: Patmore, Thompson, Meynell, Noyes, Conrad, and Sheehan. There is apparent a certain thinness of content and thickness of rhetoric in the present volume that cannot fail to antagonize the reader in quest of ideas; but probably the author will disown such a public, satisfied if his rambling comments and his well-chosen snippets persuade even a few to go to the authors themselves. In this respect the papers on Alice Meynell and Alfred Noyes seem most effective, sketching as they do the steady growth of the poetic mind. Conrad's descriptive power is well evidenced by striking quotations, but one might deny the statement that the same novelist's religion was "the foundation and entire motive of his philosophy."

Biographical.—Among the ninety martyrs who gave their lives for Papal Supremacy during the English persecution, none was more conspicuous for courage and virtue than the proto-martyr, John Houghton, Prior of the London Charterhouse. In "While the World Revolves" (Burns, Oates and Washbourne. 5/) by Donald Benedict Christie, we have the story of the saintly Carthusian's life and death told with befitting simplicity and beauty. It is a first book, but a good one. The account of Blessed John's death, vivid yet restrained, is an artistic gem. There is a preface by the learned Dom Bede Camm.

Mr. Poole had the privilege of visiting the headquarters of the Frontier Nurses in Kentucky and of going on their rounds with some of them. "Nurses on Horseback" (Macmillan. \$1.50) by Ernest Poole, is the story of his visit and of the noble work being done by these brave women. Founded by Mary Breckenridge, who still directs their work, the Frontier Nurses are specially trained as midwives to labor in the Kentucky mountains where even today there are moonshiners and relics of the feuds of yesterday. Mr. Poole writes well of the local color and of the fine humanity and bravery, not only of the nurses, but of their patients as well. There are numerous illustrations which also serve to show the reader what primitive conditions still exist within a few hundred miles of our largest cities.

The author of "It Really Happened" (Dial Press. \$3.00), a

member of an old and distinguished Russian family, was in New York when she was informed that Bolshevism had completely wiped out all her money and property in Russia. She was forced to find work, and at first her income was so meager she had to live in a tenement in the Bowery. Books on the rags-to-riches theme are common, so it is a novelty to find one the other way round. After narrating the grandeur of her life in Europe, and describing her reverses in America, Princess Catherine Radziwill concludes that there is far more humanity and kindness among the poor than among the rich. Aside from a certain number of platitudinous remarks and the fact that there are, as this reviewer felt, too many tributes to the author's American friends, the book is interesting, and even inspiring.

"Calvin: A Modern Biography" (Doubleday, Doran. \$2.50) by Jean Moura and Paul Louvet, is in many respects an admirable picture of a professional reformer in action. It is an unlovely picture, especially towards the end where we see Calvin, sick and emaciated, but still ruling Geneva by means of a superbly vicious system of espionage. The authors treat but briefly the theological opinions which Calvin fathered, but in endeavoring to do so fairly, they often express those opinions as if they were true. The result seems to be rather an apology for Calvin. At the end of the book, Calvin still remains somewhat of a riddle. It is almost impossible to find in him one single trait to admire or respect, although the authors profess some admiration for his indomitable will. Even as he lies dying, the reader cannot pity him, for he himself knew no pity. The translation by Ida Zeitlin is adequate.

From the Mission Field.—The story of a failure may not attract the imagination. But when that failure is of an enterprise of worldwide proportions, when it concerns a man of heroic character, who failed not from human weakness but from the persecution of his enemies, when the failure results in the triumph of sublime sanctity and actual martyrdom for the Faith, and when this marvelous story is written for the first time by such a writer as Georges Goyau, of the Académie Française, you have a great biography at your command. Henri de Solages (1786-1832), one of the famous family of that name, that has given so many outstanding men and women to the Church, was one of those men mysteriously called by Divine Providence to be ahead of his time. His plans for the missions of Oceania and other lands, anticipated our own missionary developments. They were the result of the inspiration of Saint Sulpice, the influence of such men as Forbin-Janson, and of Flaget of Bardstown. The Ile Bourbon and Madagascar were the scenes of the labors of the Abbé de Solages, and in the latter island he died. Nearly a century later his remains were discovered by Father Pierre Lhande, S.J., who writes the epilogue for this work: "Les Grands Desseins Missionnaires d'Henri de Solages" (Paris, Plon. 15 francs). Since his cause has been introduced, the world will hear more of Henri de Solages.

We think so naturally of Catholic Action for the missions that we are inclined to overlook Catholic Action in the Missions. The tenth week of Mission Study at Louvain, in 1932, however, produced reports on this very subject, which are published by Editions de l'Aucam, 8, rue des Recollets, Louvain, under the title "L'Action Catholique aux Missions" (25 francs), giving, in short, the proceedings of this outstanding mission congress. Such problems as the caste system in India, of mulatto children in Africa, of the Boy Scout movement and the Salvation Army, of Social workers in mission lands, present ample field for discussion. Father Grosjean, S.J., contributes a paper on the missionary methods of St. Patrick, showing their applicability to modern times.

Economics.—Describing the extent to which trade associations have been strengthened by the NRA's liberalization of the anti-trust laws, "The National Industrial Recovery Act" (Central Book Co., 245 Broadway, New York. \$2.50), shows the eco-

nomic conditions leading to the enactment of the bill and discusses the partnership in planning advocated by the President. Benjamin S. Kirsh, the author, has long been affiliated with trade associations in the United States.

The main causes of the upward and downward fluctuations of the price level are the theme of "The Functions of Money" (Macmillan. \$1.75). The author, Leonard Alston, is University Lecturer in Economics at Cambridge; hence American readers may find his book difficult reading because it deals with pounds, shillings, and pence instead of dollars and cents, and moreover, takes for granted an understanding of the English banking system. Trained readers, however, will find the volume illuminating.

"Digest of Economics" (Globe Book Co., 175 Fifth Avenue, New York. 67 cents), by Thomas J. Lovely, is a handy little text book designed for high school use, presenting the essentials of economics in a readable and concise form. A glossary of corporation terms, questions, and tests lends practical value to this little book.

To present the important facts in the history of organized labor in the United States, to analyze the chief problems affecting the labor organizations, and to evaluate the functions of organized labor in the industrial world are the chief aims of "The History and Problems of Organized Labor" (Heath) by Frank Tracy Carlton. The present volume, however, is a reprint of a now ten-year-old edition.

In these first days of autumn when talk of devaluating the dollar is again in the air, readers will find "Inflation" (McGraw-Hill. \$1.50) an absorbing book. Donald B. Woodward and Marc A. Rose show how an irresistible demand for inflation arises when debts contracted on one basis of prices become unpayable at another. Chapters on the debt pyramid and obstacles to inflation are especially illuminating for lay readers.

A similar book, "The Primer of Inflation" (John Day. \$1.50) by Earl Sparling, approaches the topic from the standpoint of history, and then, in simple terms, shows how inflation, if it comes, will affect the individual.

Since, in 1930, about ninety-five per cent of the nation's business and financial transactions were performed through bank credits and only five per cent through cash, a popular knowledge of the foundations that uphold bank credits seems rather important. "Modern Money" (Stratford. \$1.50), by Joel Carter Bonine, was written to present these facts in an easily readable manner.

Is this Philosophy?—Though the following texts from the University of California's philosophy department: Symposium on "Causality," "Studies in the Nature of Facts," "Context and Thought" by John Dewey, "The Role of Logical Form in Propositions about Existence" by Stanley B. Reid, display brilliant bits of the Common Sense one expects in philosophic thought, there is evident in all of them a confusing of the universal and the singular. This confusion becomes deplorable in most of the papers. One might best summarize them by saying that they start with obviously simple questions: When is a cause a cause? When is a fact a fact? When is a thought a thought?; and by analysis and the square-root of analysis the answer emerges a minus zero.

Varia.—"Carlyle" (Macmillan. \$2.75), the interpretation of Prof. Louis Cazamian appeared first in 1913, now translated by E. K. Brown, is a scholarly work though perhaps old fashioned. Since the War much new criticism has been added to that storehouse. While many new views may be exposed, this considered judgment of an authority on comparative literature will always be well worth reading. The recent book of Emery Neff on the same subject gives the results of the recent studies of Carlyle; still Cazamian has approached his subject from a different angle and the two books supplement rather than oppose each other. The only fault that one could find is that Professor Cazamian did not write a new book for translation; we would have then two views from the same gifted pen.

"Builders of the Universe" (Los Angeles: The U. S. Library Ass'n. 25 cents) by Albert Einstein, is small but interesting volume on the development of our ideas about the material universe. The six Universe-Builders the author selects are Copernicus, Tycho Brahe, Kepler, Galileo, Newton, and Einstein. The book consists of selected passages from their original works.

"Europe and the United States: Elements in Their Relationship," by Rev. R. A. McGowan (Catholic Association for International Peace, Washington, D. C. 10 cents) is Pamphlet No. 8 of the C. A. I. P. series. It is a syllabus designed for class-room or study club use and is splendid for that purpose. A series of short essays is followed by a set of topics and suggested readings well fitted to bring to light the main elements of our relations with the trans-Atlantic powers.

"Why Are We Wet?" is the question which E. L. Eaton asks, and to which he gives the Dry answer in his booklet by that name (International Reform Federation, Washington, D. C. 50 cents). The Wets will be amused by his answer; the Drys probably will be consoled. It all depends on how you like your propaganda. Mr. Eaton's chief difficulty is his confusion of the Puritan with the American point of view.

Ascetical.—Francis X. McCabe, C.M., has retold the story of Our Lord's life in "Ecce Homo" (Bruce, \$1.00). It is not a chronological life, but rather the life in terms of proofs of the Divinity. The author's style is clear, simple and rich in unction. The book makes apt spiritual reading and is suitable, too, for prospective converts.

Daily meditation is part and parcel of the day's program for every soul in the religious life. Suitable subject matter for these ever recurring meditations is supplied (largely at least) through books of meditation. What will appeal to one soul will make no impression on another. "The Life of Our Lord Jesus Christ in Meditations" (Herder. \$2.00) by the Rev. James Alvarez de Paz, S.J., offers points for fifty-seven meditations on the Infancy, the Public Life, the Passion, and the Glorious Life of Our Lord.

Doctrinal Treatises.—The third volume of Very Rev. J. Berthier and the Rev. Sidney A. Raemers, "A Compendium of Theology" (Herder. \$3.50) deals entirely with questions of morals. The subject matter is treated in true scholastic fashion, and distinct aid is given by frequent cross-references. The earlier chapters would be of definite value to students of Ethics, for the author enters into moral theology only with the second part. His treatment is succinct, yet clear, and his scope quite comprehensive.

Interest in matters liturgical has provoked much research into the earlier ages of the Church to ascertain just what was taught and what was done and how. True to his Benedictine heritage, Dom Pierre de Puniet gave to the world "The Roman Pontifical" which has now been done into English by Mildred Vernon Harcourt (Longmans, Green. \$3.50). After a brief historical introduction Dom Pierre, with minute attention to details, investigates the successive phases through which the text of the Pontifical arrived at its present form. Much that the learned author writes about Confirmation and Holy Orders will prove not only a source of intellectual instruction but of distinct spiritual relish and profit. The book is copiously documented.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

BALLADS OF SQUARE-TOED AMERICANS. Rober P. Tristram Coffin. \$1.50. Macmillan.
END AND BEGINNING. John Masefield. \$1.50. Macmillan.
ENGLISH LITERATURE IN THE TWENTIETH CENTURY. J. W. Cunliffe. \$3.00. Macmillan.
ENGLISH ROMANTIC POETS. Edited by James Stephens, E. L. Beck, and R. H. Snow. \$3.00. American Book Company.
GERMANY ENTERS THE THIRD REICH. Calvin B. Hoover. \$2.50. Macmillan.
MEN AND WOMEN OF THE FRENCH REVOLUTION. J. Mills Whitham. \$3.75. Viking.
MISS BISHOP. Bess Streeter Aldrich. \$2.00. Appleton-Century.
MOTLEY AND MR. PINCH. Pearson Choate. \$1.75. Appleton-Century.
OXFORD MOVEMENT, 1833-1933. THE. Shane Leslie. \$2.00. Bruce.
RELIGION AND LEADERSHIP. Daniel A. Lord, S.J. Bruce.

Little Man, What Now? Great Winds. A Case for Mr. Paul Savoy. Heavy Weather.

The story of what a young couple are facing today in their effort to build up a decent home, rear children, secure the necessities of life, and preserve optimism through the struggle, is not new; but Hans Fallada in "Little Man, What Now?" (Simon and Schuster, \$2.25) has painted vividly enough in smooth-running narrative the ordinary lives of two healthy specimens of modern youth. Brought up without religion and in the environment of Socialistic and Communistic propaganda, the two seem content to work out their lives in the present economic system, and they fight bravely and with courage even when their freedom to secure a living becomes only a word without meaning. The story of their love and struggle to enjoy the ideals of family life with that pride and self-respect that keep humanity from sinking to the level of beasts, is interesting and executed with a pleasing simplicity. The translation by Eric Sutton preserves the good qualities of the narrative. The book, however, is marred by several instances of bad taste plainly catering to the modern formula for the unchaste in the written word. Pinneberg the hero and Bunny his wife, without ceremony or sacrament or even a scruple, begin their common life after a casual meeting on the beach; later, on a visit home they discover for the first time that the boy's mother is a drunken harlot; and for no reason at all, Pinneberg is dragged by a friend to a nudist ceremony from which he withdraws ashamed and nauseated. Catholics will never be won over to a literature that panders to the sales record and flaunts the moral code.

Ernest Poole has been noted for the virility of his style, the delineation of character, and the purpose of his novels. His latest comes up to expectations. "Great Winds" (Macmillan, \$2.00) paints the climax in the life of a well-known and successful architect. We see the tragedy unfolded through the eyes of his nomad brother who "has visited the cities of many men and learnt their customs." The setting is most up to date, being these years of depression. The scene is the modernized home of the Blakes in New Hampshire. Something of the sturdiness of those granite mountains that overlook the valley where the Blake homestead lies still remains in these sons that were reared there. But most of all the great winds that sweep down from the bald tops of the mountains are symbolic of the "Great Winds" that are sweeping across the world of today and in particular through the soul of Gil Blake, the protagonist of the story. It is a sordid and a selfish tale of the fight between a second wife and a daughter, not for the man but for what he has and stands for. A Pantheistic God of Nature, instead of Nature's God, performs the miracle in the end by bringing peace and calm to the soul of Gil Blake. Therein lies the falsity of "Great Winds."

Those who like their detective stories out of the ordinary in method, a bit bizarre in fashion, the crime new and apparently beyond accomplishment, will like Jackson Gregory's latest narrative. The scene is in San Francisco, and the story concerns the naked body of a murdered man, found in a taxicab. The regular police have no clues and can do nothing with the case, and so it becomes "A Case for Mr. Paul Savoy" (Scribner's, \$2.00). Readers who are too particular about solutions and insist on plots being logical, may raise objections; but even though the author has leaned heavily on coincidence, the story is a fascinating one and should be generally liked.

P. G. Wodehouse is so well known as a writer of humorous fiction that it is not necessary to dwell long on the merits of his writings, nor on the pleasant cleanliness of them. "Heavy Weather" (Little, Brown, \$2.00) is his latest story of the doings of English lords, ladies, and their not-so-brilliant progeny. It concerns principally the difficulties that faced Ronald Fish and Sue Brown, not to mention those confronting Lord Ensworth and the Empress, his prize pig. Although one is inclined to believe that Mr. Wodehouse is writing too much these days to maintain a consistently high standard, and that his work suffers as a result, this will be found an entertaining tale and good reading.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Query and Answer

To the Editor of AMERICA:

Kindly give me a brief answer for those who say that from a Catholic viewpoint no satisfactory explanation may be given of the fact that the present anti-Catholic Government of Spain is composed of men who have been raised and educated in a Catholic country where Catholic education was the most prevalent. They say that it does not speak well for Catholic education when the generation produced by it becomes its greatest enemy.

Syracuse.

D. G. H.

[The present rulers of Spain are for the most part the products of secular education. How did this happen in a Catholic country? One by-product of the French Revolution was the creation of a powerful Masonic faction in Spain, which worked incessantly to withdraw schools, especially the colleges and universities, from the control of the clergy. The case of Salamanca may be taken as typical: "The Liberals suppressed the *colegios mayores* under the pretext of their decadence but without substituting anything better, or even equally good, to help the poor students. Following this the *colegios menores* were also closed. The laws of 1845 swept aside the last remaining vestige of these ancient establishments for university training, secularizing them and placing them under the control of the Liberal Government." (Catholic Encyclopedia, Vol. XIII, p. 393.) In short, the secularizers despoil the Church and then blame her for not imparting an adequate religious education. Cf. James MacCaffrey, "History of the Catholic Church in the Nineteenth Century," Vol. I, pp. 160-61, 62-71.—Ed. AMERICA.]

Rochester's New Bishop

To the Editor of AMERICA:

The appointment of Archbishop Mooney as Bishop of Rochester, N. Y. after his diplomatic success as Apostolic Delegate to India and then to Japan recalls the historic career of the first Bishop of Rochester, the militant Bernard J. McQuaid (1868-1909), one of the most interesting figures in the history of the American Hierarchy. The present generation must now regard with curiosity Bishop McQuaid's outspoken and persistent opposition to the suggestion of an Apostolic Delegate at Washington which culminated in the selection of Monsignor Satolli in 1893.

All the notable figures in that turbulent era of the progress of the Church in the Republic have gone to their celestial reward, except the eloquent Archbishop Glennon of St. Louis, who passed through New York this week, hale and hearty after a rejuvenating visit to his native Meath, where he electrified his auditors as of old, at the ceremony of the laying of the corner stone and the beginning of the great new cathedral of Mullingar. In the very recent past the names of a new Archbishop and six Bishops appear on the roll of the American Hierarchy. Its whole membership has undergone a notable change in many respects.

Santa Fe has the Archbishop and Helena, Seattle, Syracuse, Monterey, St. Joseph, and Rochester have been given the new Ordinaries. The Rector of the Catholic University of America also has been made a Bishop. Two vacancies remain to be filled: Trenton, N. J., and Amarillo, Tex. Archbishop Glennon of St. Louis is now the *doyen* of the episcopate. He was elected titular of Pinar and Coadjutor to the Bishop of Kansas City, March 14, 1896, and succeeded to the Archbishopric of St. Louis, October 13, 1903, after the death of Archbishop Kain. He has witnessed many wonderful developments in all the various spheres of the Church's activity during the thirty-seven years he has worn his mitre.

Brooklyn.

T. F. M.

Chronicle

Home News.—The progress of the National Recovery Administration continued to monopolize public attention. The code of fair practice for the bituminous-coal industry was on August 31 in a fair way to being perfected, but only after the Government had issued an ultimatum to the operators ending August 30, on which date the open-shop operators offered a new code. Following a new conference, this code was revised in principle so that the industry finally agreed to recognize the United Mine Workers as the official representative of the workers. The code was then expected to be accepted without further difficulties. In the retail-store trades, after protracted negotiations, the way was finally opened for adoption of a master code, on which the codes for each branch would be based. In the needless trade difficulties were finally smoothed out by a collective bargain between the unions and the organized employers, and thus hope was held out for its complete unionization and codification. The President signed the automobile code on August 28. This code contains a provision empowering employers, in spite of the law of collective bargaining, to employ or discharge employees on the basis of "efficiency and merit" and without regard to membership in any union, a provision which was opposed by labor, and accepted only on the promise that it would not be a precedent for other codes. This provision was important for the coal code. Henry Ford was providing difficulties by remaining aloof from the automobile code, which is to be administered by the Automobile Chamber of Commerce, to which the Ford Company does not belong. General Johnson asserted that Mr. Ford would not receive the Blue Eagle, even though his wages and conditions were better than those of the code. The matter was referred to the President, who was expected to decide what positive action should be taken. Meanwhile a drive to organize consumers in active support of the Blue Eagle was begun by the President in a speech at Poughkeepsie, and continued by General Johnson in various cities. At the same time, the President in a series of acts moved to stabilize financial conditions. After conferences with Secretary of the Treasury Woodin and Montagu Norman, of the Bank of England, he removed the embargo from newly mined gold, thus allowing miners to sell at the world price of \$29.50 an ounce instead of the statutory price of \$20.67. He also ordered the Reconstruction Finance Corporation to take measures to help small industries to bridge the gap between slow sales and rising costs by extending credit to them. Secretary Wallace announced the cut in wheat production to be fifteen per cent, or 124,000,000 bushels, thus promising a grant to farmers of \$120,000,000. Texas and Washington were the twenty-third and twenty-fourth States to vote for repeal of Prohibition.

Soviet Famine.—Visitors returning from Soviet Russia continued to give graphic accounts of the havoc

wrought by malnutrition and at times outright starvation. According to a special interview with two American citizens of Russian birth which was published in *Le Matin*, Paris, everybody in Kiev seemed to be suffering from swollen or crippled legs. Not only was malnutrition almost universal, but cannibalism was a constant threat to the safety of natives and visitors. Wherever the crops were good they were being protected by armed sentries. People plucking a few ears of corn for private consumption were either shot or put in prison. In a signed article in the *New York Times* Frederick T. Birchall reported that the food shortage equaled if it did not exceed the famine of 1921. Eye witnesses spoke of children with emaciated limbs and swollen abdomens, of field mice being in demand for food, and of thousands unable to work due to the undernourishment and deprived of rations on the score of laziness. Funds were being collected in Berlin to relieve distress among Russo-German inhabitants of the Ukraine. For the first time it was admitted in official circles in Moscow that the huge Soviet State farms had been a failure. Although supplied with the latest tractors, combines, and other mechanical equipment, these great "Soviet grain factories" were hampered by a poorly trained and constantly shifting personnel. As a result they lagged behind the collective farms in the work of harvesting. It was predicted that the State farms would either be reduced in size or else re-divided into collectives, where greater success was reported for the current year. In the midst of domestic disappointment the Soviet press made the most of the unofficial visit of Edouard Herriot, former Premier of France. It was thought that some adjustment might be sought of the \$4,000,000,000 debt contracted by the Czarist empire to the citizens of the French Republic and later repudiated by the Soviet Government.

French Financial Troubles.—Budget Minister Lamoureux announced that the 1934 budget would probably show a deficit of 6,000,000,000 francs (\$341,000,000), and fear over the possible devaluation of the franc immediately became apparent in Paris, many financiers feeling that devalorization would soon be forced by the effort to restore business and diminishing foreign trade. The Minister stated that unless the nation succeeded in balancing the 1933 and 1934 budgets the Daladier Cabinet and, in fact, the French form of government would be imperiled. The Parliament will convene in October, but the Minister gave no hint of how the deficit was to be met. With a resolution for combating Fascism, Hitlerism, and war, the Congress of the Social and Labor International closed on August 25 in Paris. The delegates demanded resumption of the Disarmament Conference and complete abolishment of private arms manufacture. Led by the American delegation, the radical wing urged the arming of the labor classes and a general program of meeting Fascist and Communist violence with violence.

Cuba Settles Down.—Cuba slowly settled down in a more peaceful atmosphere last week when stores re-

opened, transportation was resumed, and mob violence subsided. A new cabinet was appointed by Provisional President Carlos de Cespedes, which contained no member of the Machado Liberal party but represented all the important factions of the opposition. The powerful ABC group controls two seats, the Army one, the Union Nacionalista and Conservative party two each. After an extraordinary night session with his new Cabinet on August 24, President de Cespedes issued the following decree: (1) A return to the 1901 Constitution and abrogation of the 1928 reforms; (2) Congress was dissolved; (3) Justices of the Supreme Court appointed since May 20, 1929, are to be removed, three being affected; (4) All other provincial and local officials under Señor Machado are to be removed; (5) General elections are to be held February 24, 1934, to fill all elective offices. Those elected will take office May 20, 1934; (6) All international obligations are to be observed even though contracted since May 20, 1929. The Directorio Estudiantil, composed of students and alumni of Havana University, demanded that an entirely revolutionary Government composed of five members assume executive and legislative powers. President de Cespedes, however, preferred a consultative commission of about thirty-four members, to function with subcommittees as a sort of legislature, and in emergency to provide economic and financial measures until a new Congress is elected. The Directorio and the general public showed a growing uneasiness over what was termed the "underhand" policy of the American Government. It was felt that without open intervention the United States through Ambassador Welles constantly interfered with Cuba's internal affairs and actually governed the country. The dissatisfaction decreased somewhat upon the announcement that Mr. Welles would return to Washington after September 15 and resume his former position as Assistant Secretary of State in charge of Latin-American affairs. His successor was to be Jefferson Caffery, Latin-American expert recently in the State Department.

Austria Receives Support.—The meeting of Chancellor Dollfuss and Premier Mussolini at Rimini on August 19 brought strong support to the Austrians in their bitter fight against the Nazi movement which was intent on turning Austria over to Hitler. New trade relations opened the doors to Austrian exports and a cooperative understanding with Hungary helped. Even France was pleased with the constructive influence of Mussolini and announced that it would actively support Austria in maintaining its independence according to the Versailles Treaty.

Affairs in Germany.—On August 27, a great public celebration of the anniversary of the Battle of Tannenberg was celebrated in Neudeck, East Prussia, when thousands of admirers of President Von Hindenburg gathered at his estate to honor the national hero by speeches and festivities and the presenting of a memorial gift of new land, almost doubling the present holdings of the Hindenburg family. Chancellor Hitler with General

von Blomberg and Admiral Raeder were present as representatives of the old War command, and Captain Goering represented the present military forces. The President, the Chancellor, and Captain Goering spoke over the radio to the whole nation, emphasizing the ideals and progress of the National Socialist movement. By a recent decree more than thirty prominent Germans, many of them now in exile, were officially proscribed, their property and possessions being seized by the Government. They were charged with opposing the present Government and stirring up opposition and boycott in foreign countries by their unrestrained criticism. On the list were such names as Philipp Scheidemann, former Socialist Chancellor of Germany, Lion Feuchtwanger and Heinrich Mann, internationally known writers, and many publishers and editors of papers, and some university professors. It was said that this was the first list of a series that will embrace many other distinguished Germans who have not agreed to go along with the Nazi revolution. Nuremberg became the Mecca of all Nazi enthusiasts when on August 29 Chancellor Hitler opened a four-day congress to celebrate the victory of the Nazis, to inflame the national spirit, and to discuss the problems and objectives of the party. The Chancellor ordered that this congress be repeated every two years in the City of Nuremberg. While there was a large representation of the diplomatic corps, these were representatives of smaller countries. Italy honored the occasion by a Fascist representative, but the United States, Great Britain, France, and Spain abstained from official participation. Herr Gottfried Feder, Director of Hitler's economic program, suggested a plan for putting 3,000,000 more men to work. It involved a severe cut in imports, increasing the necessity of home production, while helping to preserve a stronger foreign-exchange surplus. The Minister of Economic Affairs remitted his severe ruling on shipping over foreign lines, permitting the latter to receive full compensation without application to the exchange-control office. Reports of an agreement between Germany, Palestine, and Syria was announced whereby through barter German Jews fleeing to the latter countries could claim their assets now held in Germany, to be paid in materials which Germany was anxious to export. It was reported that over 80,000 enemies of the Nazi Government were being held in sixty-five concentration centers. On August 30, it was reported that Father August Stoecker had been sentenced to sixteen months' imprisonment for having spoken offensively against the Nazi regime.

Success at Wheat Conference.—Substantial agreement was reached at London to restrict the production of wheat and to lift its price in the international markets. The agreement incorporated a promise to limit wheat acreage in the next two years as well as to revise tariffs as soon as the price of wheat shall have been maintained for four months at an average of 63.02 cents gold a bushel. The four great exporters—the United States, Canada, Argentina, and Australia—agreed to restrict their exports in the next two years, basing their action for 1934-35 on a

fifteen-per-cent cut in production. At the same time the Danubian countries—Bulgaria, Hungary, Rumania, and Jugoslavia—pledged themselves to limit their combined exports next year to 50,000,000 bushels. The single recalcitrant nation among the exporters was Russia. Although the Russian delegates signed the agreement, they refused to cut wheat acreage or to set a limit for their exports. With reference to the importers' pledge the most important loophole was that which provided that all changes would be "dependent upon the domestic conditions in each country." Consequently, the agreement is subject to ratification by many national legislatures. The nations signing the compact were Germany, Austria, Belgium, Bulgaria, France, the United Kingdom, Greece, Hungary, the Irish Free State, Italy, Poland, Rumania, Spain, Czechoslovakia, Sweden, Switzerland, the Soviet Union, the United States, Argentina, Canada, Australia, and Jugoslavia. The importing nations in this group pledged themselves that they would not "take advantage of the voluntary reduction of exports on the part of the exporting countries by developing their domestic policies in such a way as to frustrate the efforts the exporting nations are making in the common interest to restore the price of wheat to a remunerative level." Success for the agreement would mean the gradual disappearance of the colossal carry-over of 450,000,000 bushels in the United States and Canada, much of which has overhung the world wheat market for years.

Flood Menaces Shantung's Capital.—Tsinan, the capital of the Shantung Province and a city of 600,000 people, was in serious danger of inundation on August 27, when the waters of the swollen Yellow River were but two inches below the top of the dikes at Lokow, seven miles above the city. Huge temple gongs and other alarm bells, which had been placed along the dikes, gave warning to the countryside whenever breaks occurred. Thousands of peasants, impressed as laborers, worked feverishly to prevent the dikes from crumbling and to erect barricades with sandbags. Official estimates at Tsinan put the number of homeless at more than 3,000,000. In isolated areas where floodwaters ten feet high had subsided all vegetation was totally destroyed, and China's richest farmland was ruined and covered with deep layers of mud and sand. It was feared that a serious famine would follow in the wake of such vast crop destruction. Authorities in the Honan, Hopei, and Shantung Provinces appealed for public contributions, as they had no funds for the relief of homeless refugees. A grave scandal issued from the appalling disaster. Governor Liu Shih of the Honan Province was accused of having cut many of the Yellow River dikes in Honan and of deliberately flooding Western Shantung so as to save his own province from inundation. A demand for his trial and punishment telegraphed to Nanking on August 28 was signed by officials of eighteen counties of Western Shantung.

Prospects of Peace in Gran Chaco.—Peace seemed

much nearer in the Gran Chaco, where for the past fourteen months fierce battles have been fought between the armed forces of Bolivia and Paraguay. The Bolivian Government has accepted the proposal of Argentina, Brazil, Chile, and Peru for a simultaneous agreement on an armistice and arbitration in the Chaco war, pending Paraguay's acceptance of the formula.

Unrest in Ireland.—While 500 civil guards patrolled the roads and an armored car was held in reserve for emergencies, General Owen O'Duffy eluded the vigilance of the police and addressed 5,000 Blue Shirts at Bandon, County Cork. He also addressed another meeting of Blue Shirts later without interference and received the Fascist salute from his followers. In spite of the unrest President de Valera announced that he was not thinking of a new general election, because he was satisfied with party support in the country and he considered his Government equal to all emergencies. He added that the authorities were aware of the endeavors being made to create civil war and were determined to use all their power to prevent disturbances. Opposition to the Government, however, was consolidating. It was reported that fusion plans involving the political party of former President William T. Cosgrave, the Center party, and the National Guard under the leadership of General O'Duffy had been nearly completed. There was also a discouraging decline in the Irish Free State's trade returns for the first seven months of the year.

Western Australia Favors Secession.—On August 29 the legislative Assembly of Western Australia accepted a motion proposed by Premier Collier that "following the vote for secession recorded by the people of Western Australia, Parliament should approach the King with a view to giving effect to that decision and a joint committee of both houses should be appointed to make recommendations on the preliminary steps." Ratification of this motion by the legislative Council was considered certain. The vote was an indication of the strong resentment in Western Australia against the financial domination of the Eastern States as well as against the protectionist policies intensified by the Ottawa agreements.

Next week, Dr. Peter Guilday, of the Catholic University, will sound a note of alarm on historical writing in "American Catholic History and European Historians."

Castelgandolfo has been much in the news because of the Pope's visit there. Next week, Augusta L. Francis will offer a delightful sketch, "Castelgandolfo: The Pope's Villa."

Much interest is being manifested by teachers and parents alike in the teaching of religion. Next week, Bakewell Morrison will contribute "Interest in Religion Classes."

"A Bank Bulletin, A Committee Report" will present a current economic problem, and will be by L. F. Happel.